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Preface

οὐκ οἶδ᾽ ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ
I do not know: about things I have no knowledge of, I am silent

°°°

A compilation of items which concern the tropes {1} which for the past seven years have been publicly circulated regarding, and generally accepted as describing, the modern Occult movement depicted by the acronyms O9A and ONA.

The tropes include: (a) that the ONA has members; (b) that members have been involved in various crimes, including murders; (c) that the O9A promotes terrorism and 'accelerationism'; and (d) that the O9A is a neo-nazi movement/group. Appendix Three of *Unravelling The ONA* provides an analysis of some of the most propagated tropes.

The claim that the O9A is a neo-nazi movement/group is founded on two errors: first, that the short-lived (12 to 18 months) practical experience of certain suggested Insight Roles, such as joining a neo-nazi group during the stage of External Adept on the Seven Fold Way, represent the raison d'être of the O9A; and, second, that the O9A supports so-called 'accelerationism'. The first error is analysed in *A Fundamental Error*, included in this compilation; with the second analysed in *Aeons, Aeonic Theory, Accelerationism, And The Aeonic Perspective*, also included in this compilation.

Many of the tropes are (a) based on fallacies of reasoning {2} such as the fallacy of appeal to authority and the fallacy of illicit transference; and/or (b) on secondary or tertiary sources and not on research using primary O9A sources, and thus often express hearsay and the personal opinion of individuals.

The compilation includes:

°*Unravelling The ONA* which concerns primary O9A sources and the difference between ONA 1.0, ONA 2.0 and what self-declared ONA/O9A followers have written, and how the current public narrative about the O9A is based on a lack of knowledge of this difference.

°*Aeons, Accelerationism, And The Aeonic Perspective* which concerns the allegation that the O9A promotes 'accelerationism'.

°*Misunderstanding Occult Terminology Part One* which deals with (i) the difference between primary, secondary, and tertiary sources; (ii) in the matter of the O.N.A/O9A what constitutes a primary source; and (iii) why using primary sources - not secondary nor tertiary sources - is the means to acquire a scholarly, rational, knowledge of a subject, or a person, or a group or of some event historical or otherwise.

°*Longusian Occultism* which deals with the alleged satanism of the ONA.

°*A Fundamental Error* which concerns the error of assuming that one specific and time-limited method (praxis) used in one stage of the O9A hermetic Seven Fold Way, that of External Adept, represents the raison d'être of the O9A.

°*The Question Of O9A Membership* which concerns alleged membership of the O9A.

°*Deconstructing The O9A* is an analysis and critique based on research using Order of Nine Angles (O9A, ONA) primary sources and on, and extensively quotations from, texts authored by those who have employed those primary sources to explain or to criticize the O9A and/or counter disinformation about the O9A and/or counter those who in writing about the O9A have committed certain fallacies of reasoning.

°*How to Spot A Pretender* provides the 10+3 questions about O9A esotericism which enable the sagacious to determine who is and who is not following the O9A way to Adeptship.

°*Hostia: History, Authorship, And The O9A*, concerns the printed version of Hostia and which publication is often mistakenly described as a foundational O9A text.

°*Ethics And The O9A Movement* deals with ethical questions in relation to what is termed the O9A's Labyrinthos Mythologicus.

°*Tests, Logos, And The O9A Aural Code* overviews a neglected aspect of the O9A movement.

°*O9A: Termination* provides an overview of the demise of the esoteric O9A movement.

°*Why The O9A Is Dead And Buried* succinctly explains why the esoteric O9A is now, and has been for several years, publicly defunct.

These articles should provide the sagacious with some insights regarding the tropes now generally accepted as describing the modern Occult movement depicted by the acronyms O9A and ONA. They will not, of course, prevent the continuing spread of, and the mass belief in, those tropes propagated as the tropes continue to be by political and government-sponsored 'policy groups' whose officials and members have their own agenda political and otherwise, and also by modern mass Media whose owners, supporters, and functionaries, also have their own agenda political and otherwise.

Thus, and for example, an article in a popular Internet tertiary source is titled *Timeline of crimes involving the Order of Nine Angles* when, sans the fallacies of reasoning, it should not only be titled *Timeline of crimes involving self-described or alleged members of the Order of Nine Angles* but also removed since as explained in items such as *The Question Of O9A Membership* there are not, never have been, and never can be, such 'members'.

RP, Haereticus Reputandus, et al
2025

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{1} Trope: (i) a figure of speech (verbal and written) which is far fetched; (ii) a motif, a motive or theme, that represents something which is illogical (such as a fallacy of reasoning) or which is unproven or hearsay or propaganda. The fallacies of reasoning include the fallacy of appeal to authority and fallacy of illicit transference.

{2} Common fallacies of reasoning include:

The Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

This belongs to the category ignoratio elenchi. Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning, which logical reasoning includes deductions based on primary source material.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Unravelling The ONA

In a March 4th 2025 submission to the US 'House Homeland Security Committee', titled *The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*, the O9A gets a mention:

> "O9A has a complex and often deliberately obscurantist belief system, but it can be understood as advocating for the destruction of Western society by any means necessary, encouraging adherents to bolster or even collaborate with movements like jihadism and neo-Nazism."

The citation given for the quotation is the 2023 article *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross and Emelie Chace-Donahue. {1} As the authors of that article write:

> "As analysts and practitioners attempt to understand the specific and tangible impact O9A may have on violent extremist threats, there is a need for objective, foundational scholarly literature on the movement's philosophy and core beliefs. Part of the importance of this foundational scholarly literature rests in analytic needs. Public understanding of O9A has thus far been informed primarily by the work of advocacy groups and the media."

However, although the 2023 article is the most detailed and unbiased academic study of the O9A to date it does in our opinion have some flaws, chief of which is the question of the sources used and the inferences drawn from them for as the article state it "presents a primary source-driven exploration of O9A's outlook and practice."

For the fundamental academic question is what for the O9A constitutes a primary source? Since a scholarly work should be based on research using only primary sources and not on interpretative secondary sources such as, in the case of the ONA/O9A, the opinions and interpretations of those who self-declare they are ONA/O9A (followers of its Occult philosophy and praxis) or who are described as or are alleged by others to be ONA/O9A, be these others academics or the Media.

ONA 1.0 And Primary Sources

In their 2023 article Daveed Gartenstein-Ross and Emelie Chace-Donahue provide a partial answer, for "they give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

Our view and that of some students of that Occult philosophy and praxis is that (i) such primary sources are the texts authored by and signed by Anton Long, and (ii) that a distinction should be made between "the O.N.A" described in such texts between 1976 and c.1991, and the later "O9A" as described in texts authored by 'Anton Long' between 1992 and 2012. {2} The distinction is thus between a Longusian Occult philosophy as described in the 1989 collection of typescripts distributed as *Naos: A Practical Guide To Modern Magick* {3} and the post-1992 Occult movement and praxis which included numerous add-ons such as (a) the axiom of the authority of individual judgment, (b) a Labyrinthos Mythologicus, (c) Insight Roles, (d) the concept of 'mundanes', (e) a code of 'kindred honour', (f) a mythos of Vindex, and (g) antinomian support for both an overt and 'traditional' satanism and for National Socialism be that of the Third Reich and/or the 'ethical National Socialism' described by Myatt is his later National Socialist writings. {4}

Another distinction between what has been termed O.N.A 1.0 and O.N.A 2.0 (a/k/a the O9A) is that ONA 1.0 was only taught in the traditional hermetic manner from Adept to a personally recruited person or persons, while the O9A was openly propagated by the impersonal Internet with its axiom of individual judgment meaning that anyone could declare themselves to be O9A, manufacture their own nexion, and propagate their own interpretation of the O9A movement and its praxis, with there being, such was the meaning of the axiom of the authority individual judgment, no 'official' authority or person or nexion would could or would contradict that interpretation.

ONA 1.0 was detailed in the self-contained 1989 manual *Naos*, in which 'satan' was

> "one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they - is/are linked to an alchemical process, and as a 'dark god' - Shaitan - to one of the paths linking the seven spheres [and] conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months." {5}

Hence satan is placed in relation to the hermetic learning process, the quest, that is the Seven Fold Way, a quest first publicly outlined in *Naos*. and described as 'internal magick' as distinct from the 'external magick' that is sorcery. {6}

The distinction between ONA 1.0 and the O9A can be understood in terms of an analogy; of ONA 1.0 being a 'closed source' operating system for human being with ONA 2.0 (the O9A) an 'open source' software version of ONA 1.0 and which O9A as open source software developed various 'forks' or versions, as the original Debian i386 version and development of UNIX computer software gave rise to forked versions such as Ubuntu, with Debian itself ported to other computer architectures such as arm64, mips, and S390x.

In the tradition of such software development the forked versions of ONA 2.0, developed by others, and thus not solely based on the primary sources of Anton Long's writings between 1976 and 2012, should have been renamed rather than being described by those developers, by academics, and by others, as ONA and/or O9A.

ONA 2.0

Academic articles about the ONA/O9A have hitherto used writings by self-described followers or by alleged followers in describing its practices, its Occultism, and its beliefs or what some have termed its ideology. That is, they have made little or no distinction between the writings of such followers and the writings of Anton Long. Hence, Daveed Gartenstein-Ross and Emelie Chace-Donahue claim that

> "O9A's apocalyptic vision of the present era. O9A cosmology holds that Satanic forces will manifest in the physical world through Vindex, a person or entity that will emerge in the West to lead a pagan empire, dubbed the Dark Imperium, that will finally succeed in breaking down Western civilization as it currently exists, replacing it with the eon’s genuine ethos."

However when Anton Long references Vindex, it is either (i) vague as in *Mysterium – Beyond The ONA* {7} where he writes "some of our tribes might develope in some locality sufficient to bring forth Vindex or someone similar with there thus being an overt challenge to existing mundane authority in that locality", or (ii) in regard to The Black Book Of Satan, which is a pre-ONA 1960s text from the Temple of the Sun, {8} as in his 1976 novella *Falcifer* {9} and his *Some Notes Concerning Language, Chants, and Acausal Entities*. {10}

There is thus In terms of ONA 2.0, that is the O9A, and thus in reference to the writings of Anton Long between 1976 and 2012, no mention of an Imperium, dark of otherwise, or of an Empire.

Daveed Gartenstein-Ross and Emelie Chace-Donahue also claim that

> "aspects of O9A's outlook evince affinity for violent extremism, particularly neo-Nazism and jihadism. This is so for various reasons, including the fact that neo-Nazism and jihadism are two of the most heretical,"

Yet the writings of Anton Long between 1976 and 2012 make no reference to an affinity with Jihadism or to Jihad. It was only later writings by others which referred to Jihad as in Part Two of the text *An Introduction to Insight Rôles* where one of five suggested insight roles is "convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO." {11}

In 2023 Shanon Shah, Jane Cooper & Suzanne Newcombe claimed that

> "the ONA exhorts its adepts to engage in political mobilization and direct action, especially in extreme organizations such as Far-Right neo-Nazi and jihadi groups." {12}

What some texts by ONA 2.0 followers, and not Anton Long, suggested (not exhorted) is, as described above, an Insight Role which aids Jihad. Thus, there is as with the article by Daveed Gartenstein-Ross and Emelie Chace-Donahue and as with other academic articles to date about the ONA/O9A, no distinction made between ONA 1.0 and ONA 2.0, and no understanding or acceptance that both ONA 1.0 and ONA 2.0 are defined by and only by the texts authored and signed by Anton Long between 1976 and c.1991, and therefore texts by ONA 2.0 followers represent only their interpretation of the ONA and which interpretation(s) if many amount to a software 'fork', or schism, of ONA 2.0 and should be re-named accordingly and attributed to them and not to the ONA.

The article by Daveed Gartenstein-Ross and Emelie Chace-Donahue could be considered an exception to how the O9A is currently described in academia, while the article by Shanon Shah, Jane Cooper & Suzanne Newcombe could be considered as representative, for their main sources "are the online, 'primary source' texts produced by the ONA and groups associated with it", and do not define what the ONA is, or what criteria is used to identify "a group associated with it" although the criteria seems to be an acceptance of claims made by those claiming to be ONA or considered by others to be ONA. In addition, one of their sources is an interview in 2011 via e-mail between a policy group called Inform, which is funded by the British government, and someone who anonymously claimed to be 'Anton Long', although there is no record of this interview in any of Anton Long's published works between 2011 and 2012, no published account of the interview, and no proof by Inform, or by Shanon Shah, Jane Cooper & Suzanne Newcombe, that the anonymous person was Anton Long.

A Case Study

The case and recent criminal trial of Ethan Melzer, a serving US soldier sentenced to 45 years imprisonment, was summarized by Daveed Gartenstein-Ross and Emelie Chace-Donahue, and is an example of how the O9A is now publicly perceived, with both the FBI and the US Department of Justice (DoJ) alleging that Melzer was a member of the O9A, {13}{14} with the DoJ claiming, among other things, {15} that the O9A

> ° was a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization;
>
> ° that it embraces terrorism, including radical Islamic jihadist ideology and the violent tactics of jihadist groups;
>
> ° that members and associates of O9A have participated in acts of violence, including murders.

For which claims, and their other claims, the DoJ did not provide any evidence, with the published writings of Anton Long revealing all of these claims to be unfounded, {16} and with the claims based upon what some ONA 2.0 self-declared O9A followers had, for whatever reason, said or written about the O9A.

This case, therefore, was an example of the fallacy of illicit transference (a/k/a the fallacy of composition) which is when a generalization is made from one or a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Conclusion

The failure of academics, journalists, and others, to distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, {17} has led to the current O9A narrative exemplified by the aforementioned claims by the US Department of Justice and repeated by the Media.

As Daveed Gartenstein-Ross and Emelie Chace-Donahue wrote, "there is a need for objective, foundational scholarly literature on the movement's philosophy and core beliefs" but such literature can only be objective and scholarly if they distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, and thus base their understanding of ONA 1.0 and ONA 2.0 on the writings of Anton Long which are their primary sources.

Gelis Sangster et al
March 2025

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{1} DOI: https://doi.org/10.1080/1057610X.2023.2186737

{2} The texts signed by Anton Long between these dates are available in the following works.

° The website archive - The Order of Nine Angles: Five-Dimensional Dark Sorcery - at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

° *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

° *Naos: A Practical Guide To Modern Magick*: https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

° The Deofel Quartet, https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

{3} A facsimile of the 1989 Naos collection is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

{4} qv. *Ethical National Socialism* in *The Peregrinations Of David Myatt: National Socialist Ideologist*, https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf

{5} *Naos And Satan*, https://archive.org/download/naos-and-satan/naos-and-satan.pdf

{6} Appendix One provides some images from *Naos* relating to the Seven Fold Way.

{7} https://web.archive.org/web/20111222075843/http://antonlong.wordpress.com/mysterium-beyond-the-ona/

{8} In respect of *The Black of Satan* and the Temple of the Sun see Appendix Two.

{9} *Falcifer* is available in https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

{10} *Some Notes Concerning Language, Chants, and Acausal Entities,* pp.305ff of https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{11} Unsigned item in *The Definitive Guide To The Order of Nine Angles, Theory and Praxises*, Seventh Edition, https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{12} *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, 2023, DOI: https://doi.org/10.1080/1057610X.2023.2195065

{13} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

{14} https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush

{15} Statement made by Damian Williams of the United States Department of Justice in 2023 - https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

{16} qv. Appendix Three.

{17} One such self-declared ONA 2.0 follower was an FBI Confidential Informer turned 'agent provocateur' who over a period of several years produced and widely distributed the 'black propaganda' which became the source of the defamatory narrative used to publicly describe the O9A. The case of this self-declared ONA 2.0 follower is summarized in Appendix Four.

Appendix One

Images From Naos

Part One is a practical guide to becoming an Adept and is essentially 'Internal magick' - that is, magick used to bring about personal self-devlopment (of consciousness and so on). Part Two is an equally practical guide to esoteric sorcery and magickal techniques and is 'External magick' - that is, the changing of events/circumstances/individuals and so on according to the desire of the sorcerer/sorceress. Internal magick is the following of the Occult path from Initiation to Adeptship and beyond, and in the septenary tradition this path is known as the 'seven-fold Way'.

Part One Physis Magick: Practical Guide to Becoming an Adept

0 A Theory of Magick
I The Seven Fold Way
II Stage One: Initiation
III Tarot
IV Stage Two: Second Degree Initiation
V Stage Three: External Adept
VI The Star Game
VII Star Game: Esoteric Theory
VIII Stage Four: Internal Adept
IX Stage Five: Entering the Abyss

In the early stages the seven-fold Way is easy, but it gradually becomes more difficult, demanding a great deal of commitment. Genuine Adeptship and enlightenment must be worked for - they are attained, by the individual, and never given as gifts. The first two stages may be said to represent a confrontation with the shadow aspect of the pysche of the individual - and an integration of this aspect followed by a transcendence, giving thus a new synthesis. The third stage may be said to be a confrontation with what Jung has called the 'anima/animus': the power and fascination of love, eros. The fourth stage represents the emergence of the 'self' from a fusion of 'ego' and 'unconscious'. The fith stage represents the development, within the individual, of wisdom - an understanding beyond the self.

Each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Seperation - and the form this takes is 'indulgence'. The Grade Ritual associated with this stage is in a sense a symbolic representation, in pyschological terms, of the alchemical process.

Those who wish to follow the seven-fold Way should undertake the Grade Rituals in order, beginning with that of the first sphere - Initiation.

Each stage of the seven-fold Way provides you with both personal (i.e. 'emotional') and magickal experiences, and these experiences are consolidated during the next stage. In short, the stages provoke, by their nature, self-insight, and this insight is a gradual process of learning.

Appendix Two

The Black Book Of Satan

In his chapter in *Satanism: A Reader*, {1} Fredrik Gregorius uses three excerpts from the 1984 printed edition of *The Black Book of Satan* as a guide to explaining what he writes is (i) the ONA's version of Satanism, (ii) what the 'ONA organization' purportedly defines as its 'Sinister Way', and (iii) what the ONA term 'culling', that is human sacrifice, means and implies.

However, an examination of the Black Book of Satan, (BBS) a copy of which 1984 printed edition is in the British Library - General Reference Collection Cup.815/51, BNB GB8508400 - and of O9A texts, reveals four relevant things.

1. As described in the 1984 BBS,

> "the whole text of the traditional Black Book is included in the present work, together with several additional chapters (e.g. Self-Initiation; Organizing and Running a Temple). These additions make this present work a concise practical handbook for those seriously interested in the Black Arts."

2. The copy of the Black Book of Satan in the British Library does not mention the 'order of nine angles' or 'ONA'.

3. Several O9A sources describe the BBS as the work of one of the Yorkshire-based and satanist Temple of the Sun, {2} which was one of the three small pre-ONA groups or traditions, the other two of which were the Welsh Marches 'Camlad' Rounwytha tradition, and the Fenland pagan Noctulians with the triad later, post-1974, forming the ONA.

As Anton Long wrote, using the pseudonym 'Stephen Brown', {3} in a typewritten letter to David Austen dated 6th September 1992 eh,

> "This, and some of the rituals, was taken from a manuscript used by a group called 'The Temple of the Sun'. While this was a Left Hand Path group, it was not the ONA, nor even a part of the ONA, at the time the manuscript was written." {4}

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{1} *Satanism: A Reader,* edited by Per Faxneld & Johan Nilsson, Oxford University Press, 2023.

{2}

> "As mentioned in some early Order of Nine Angles texts – now several decades old – our esoteric aural traditions are just that: aural, with few if any explanations or elucidations, aural or written. In many instances, these aural traditions are just stories and tales, akin to folk myths and legends, and – again, as mentioned in early Order of Nine Angles texts – they are to be accepted, or rejected, on that basis, with their being no demand that our people 'must believe' in them or that they are accurate and/or describe historical events.
>
> One of these aural traditions is of The Dark Gods; another is 'the septenary system of correspondences' as transcribed in *Naos*; another concerns alchemical seasons; another tradition is Esoteric Chant; another concerns the esoteric use of a quartz crystal. Yet other traditions concern ceremonies such as The Giving (as outlined toward the end of the text The Giving) and the training of the Rounwytha (of the hereditary and English sorceress). And so on.
>
> These traditions all add to, and have added to, the Occult mystique – to the sinister-numen – of The Order of Nine Angles, as was intended, and thus they are interesting and, in some ways, are and were esoterically significant. Nearly all of these traditions were related to me in a short duration of causal Time by a certain lady and her daughter, and then – following their departure to the Antipodes – by the two members of the Shropshire Camlad group I had been introduced to. [As I was to learn, there were only three members of that group in total.] A few traditions, however, derived from other sources, such as the Yorkshire-based Temple of The Sun group.
>
> With the exception of a few brief notes and diagrams, from the Camlad group, and a handwritten copy of The Black Book of Satan, from the avowedly satanist Temple of The Sun, all these traditions were aural."
>
> Anton Long, 123 yfayen, *Myths, Legends, Dark Gods, and Occult Mystique*, included (p.53ff) in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{3} Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{4} https://archive.org/download/satanicletters-2/satanicletters-2.pdf

Appendix Three

Accusations: The United States Department of Justice

Part One

In the matter of allegations, Damian Williams of the Department of Justice {1} in 2022 claimed:

(i) the O9A expressed admiration for Usama Bin Laden;

(ii) members of O9A have also participated in acts of violence, including murders; (iii) Melzer has been a member of O9A since at least 2017;

(iv) Melzer joined the U.S. Army in approximately 2018 as part of an O9A insight role.

The claims were repeated and embellished in a later statement. {2}

Analysis

° In regard to (i).

Damian Williams provided no citation(s) from O9A primary sources for this claim, which claim can be easily disproved by searching Anton Long's writings in the two pre-2015 collections *The Definitive Guide To The Order of Nine Angles* and *The Order of Nine Angles: Five-Dimensional Dark Sorcery*. {4}

Nowhere in his published writings did Anton Long did express admiration for Usama Bin Laden.

It therefore seems that Williams may have mistakenly assumed that the views of some O9A self-described follower, such as FBI agent provocateur Sutter, who did express admiration for Usama Bin Laden, represented the views of some entity described by the appellations 'Order of Nine Angles' and 'O9A'.

° In regard to (ii).

Neither Williams nor anyone else has defined what constitutes being a 'member' of the O9A or provided any evidential facts that prove Melzer or some other person was an actual member of the O9A when it has no members and cannot have any members. {5}

° In regard to (iii).

Neither Williams nor anyone else has provided any actual evidence that Melzer was a member of the O9A, or what constituted being a 'member' of the O9A. Instead they rely on Melzer's unsubstantiated claim that he was a member.

° In regard to (iv).

No evidence was provided by Williams or by anyone else that Melzer was or had been following the decades-long O9A hermetic and arduous Seven Fold Way, with Insight Roles related to the third stage of External Adept and lasting for around a year to a maximum of a year and half after which the person moves on to other tasks such as building and learning The Star Game. {6}{7}{8}

Evidence of Melzer following the Seven Fold Way would include him having cycled two hundred or more miles in twelve hours; running twenty-six miles in four hours; having undertaken the Grade Ritual of External Adept; having formed his own nexion/Temple/chapter and recruited at least four individuals; and having constructed The Star Game.

As with the claim of being a 'member' of the O9A this may have been a boast or a fantasy or a supposition made by his interrogators which he agreed with.

Summary

The claims made by the American Department of Justice were (i) not scrutinized in a Court of Law, (ii) were unsupported by evidential facts, and (iii) have been shown to be unfounded by reference to O9A primary sources.

°°°°°

Part Two

A statement made by Damian Williams of the United States Department of Justice in 2023 - https://www.scribd.com /document/626556569/Ethan-Melzer-Sentencing-Submission - alleged, among other things, that:

(i) O9A is a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization.

(ii) O9A's ideology is centered on the worship of Satan and the supremacy of the white race.

(iii) O9A teaches that the natural essence of the world is a pagan society dominated by unbridled survival of the fittest.

(iv) At the core of O9A's ideology is a militant support for the promotion of extreme violence in order to overthrow Western civilization.

(v)

(a) O9A advocates "culling," a form of human sacrifice, to eliminate Jews, people of color,
(b) and others deemed to be inferior under their Social Darwinist views,
(c) as well as rape and sexual assault as a means of asserting domination, breaking social norms, and propagating the expansion of the white race.

(vi) O9A embraces terrorism, including radical Islamic jihadist ideology and the violent tactics of jihadist groups.

(vii) Members and associates of O9A have participated in acts of violence, including murders.

(viii) O9A members publish texts to promote O9A's extremist violent mission.

Analysis

° In regard to (i).

No O9A primary sources advocate 'white supremacism' or describe the O9A as a "jihadist group" or promote "extreme violence," as anyone can ascertain by checking those sources which as of February 2025 are still available.

° In regard to (ii).

No O9A primary sources advocate 'worship of satan'. In his 1992 text *Satanism - A Basic Introduction For Prospective Adherents* Anton Long wrote:

> "Satanists do not worship anything, and the practices and rites of Satanism are quite different from the popular 'media' image/model. While some of the rites involve various Occult forms - robes, a Temple and so on - most are removed from such associations. The real magick of a Satanist takes place through their way of living - what they do and achieve in real life and situations." {10}

As for advocating the supremacy of the white race, there are no O9A primary sources which do.

° In regard to (iii).

The O9A does not teach nor uphold the principle of "the survival of the fittest", with the only mention of it in primary sources is a comment in the 2011 text *Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way*,

> "For many many decades, the iconoclastic weltanschauung of Nietzsche has been used, and Nietzsche's works approvingly quoted from, by many of those who claim to adhere to Occult ways such as The Left Hand Path and to various flavours of Satanism, and also by those who admire or who claim to follow the causal form known as National-Socialism. In a similar manner, many such adherents of such Occult ways or such causal forms write and speak approvingly about what is vulgarly known as the survival of the fittest, or about principles of so-called social Darwinism, or some other such vulgar -ism." {11}

Of social Darwinism he wrote, also in 2011,

> "The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]
>
> Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {12}

° In regard to (iv).

No O9A primary sources promote "extreme violence" as a search of those sources will confirm. {3}

° In regard to (v).

a) No O9A primary sources advocate culling "to eliminate Jews, people of color, and others deemed to be inferior."

The culling texts of the O9A - such as *A Gift for the Prince - A Guide to Human Sacrifice* (1984, revised 1994) and the 1990 *Victims - A Sinister Exposé* - emphasize that there are guidelines to follow one of which is that the individual is never chosen at random but on the basis of personal deeds done and has to be given three practical, real-world, tests.

Rapists are a prime target as explained in *Culling And The Code of Kindred Honour* {13} which uses a real-life case of rape to illustrate the guidelines:

> "The foundation of O9A culling - as various O9A texts have made clear - is that the opfer or opfers (i) have a rotten physis - judged by O9A standards - having done a deed or deeds which make them suitable (which deed or deeds has/have revealed their character, and thus brought them to the attention of an O9A nexion

> or a lone O9A operative) and (ii) having been noticed, are given a sporting chance, tests which confirm that character. They are thus never chosen at random, and in the majority of instances have some connection with the locality of a particular nexion/operative or with the community within which a nexion has established itself. In effect, the culling is an act of natural justice."

b) As explained in answer (iii) above the O9A does not have "Social Darwinist views".

c) As for rape and sexual assault no O9A primary sources promote or incite such despicable deeds as anyone can ascertain by checking those sources which as of February 2023 are still available. The promotion and incitement was done, post-2015, by the 'black propaganda' of FBI informant turned agent provocateur and convicted criminal Joshua Sutter who was paid US $78,133.20 plus expenses of $4,378.60 by the FBI between 2018 and 2020 for his work. {14}

° In regard to (vi).

No O9A primary sources promote or embrace "radical Islamic jihadist ideology and the violent tactics of jihadist groups".

As for "terrorism" the definition varies depending on whether it pejoratively excludes State-entities like America and their governments. But if as many around the world believe terrorism "involves the intimidation or coercion of populations or governments through the threat or perpetration of violence, causing death" then it could and has been argued that the invasions of Iraq and Afghanistan, and the use of remote-controlled drones and "special ops" armed forces to kill people without due process of law, is terrorism. That the Department of Justice in the matter of the O9A uses their own restrictive definition that excludes "the intimidation or coercion of populations" by existing governments, such as America, reveals a bias.

° In regard to (vii).

As has been stated time and time again over the decades the O9A does not have "members" since it is a leaderless esoteric philosophy and praxis and has no official anything, be it a leader, or website, or blog, or some "outer representative". {15} As Anton Long declared way back in 1990:

> "We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority [...] I claim no authority." {17}

° In regard to (viii).

Since the O9A has no members and no official anything it does not have and cannot have any "communications platforms" just as it does not have any website or blog.

What "communications platforms" and websites or blogs that exist or have existed are those created by and maintained by self-declared O9A adherents and self-declared supporters who are invariably anonymous, who have their own personal opinions and (mis)interpretations of O9A esoteric philosophy, and it is thus a logical fallacy to infer that such "communications platforms" and websites or blogs represent the O9A. As Anton Long wrote in 2011 regarding anonymous persons posting on the Internet:

> "The fact is [they remain] just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown. This person and others like him – male and female – may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain – according to our nature and thus according to the first rule of the Internet version of our sinister game – cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.
>
> Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves." {18}

Summary

The claims made by the American Department of Justice were (i) not scrutinized in a Court of Law, (ii) were unsupported by evidential facts, and (iii) have been shown to be unfounded by reference to O9A primary sources.

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{1} https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush

{2} https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

See Part Two for an analysis of this DoJ statement, which, like the earlier one, contained references to "members" of the O9A. As noted in the analysis, since the O9A is an esoteric (Occult) philosophy with a praxis (the Seven Fold Way) it cannot have members, qv. *The Question Of O9A Membership*, https://archive.org/download/membership-allegations/membership-allegations.pdf

{3} In respect of the O9A, the primary sources are the writings of Anton Long published between 1976 and 2012 which include:

(i) the collection of typewritten texts published as *Naos: A Practical Guide To Modern Magick*;

(ii) the two volumes of typewritten facsimile letters titled The Satanic Letters of Stephen Brown; (iii) the four novels of The Deofel Quartet: (a) Falcifer, (b) Temple of Satan, (c) The Giving, (d) The Greyling Owl; and (iv) the texts signed Anton Long in the two compilations *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition) and the 2012 archive of the now defunct nineangles dot info website.

All these writings, which amount to thousands of pages, have been publicly and freely available since 2015 and are still available as of 2024:

° The website archive - The Order of Nine Angles: Five-Dimensional Dark Sorcery - at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

° Naos, https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

° The Deofel Quartet is included in https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

° The Satanic Letters at (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf
For the admission by Anton Long that, in reference to those letters, he used the name 'Stephen Brown' qv. Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{4}

(i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

(ii) *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{5} The question of membership of the O9A is discussed in a text germane to ONA 2.0, https://archive.org/download/membership-allegations/membership-allegations.pdf

{6} Regarding the Seven Fold Way, refer to the relevant sections of *Naos*.

{7} A list by ONA 2.0 followers of suggested Insight Roles is given on p.12-13 of *The Seofonfeald Paeth* - https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf - and include joining an anarchist group, joining a neo-nazi group, undertaking a long-distance solo cycling expedition, and converting to Islam and living as a Muslim.

{8} The Star Game was first publicly described in typewritten texts which were published in 1989 in facsimile in *Naos*.

The three-dimensional seven-board game is explained in *The Star Game Compendium*, https://archive.org/download/the-star-game-compendium/The_Star_Game_Compendium.pdf

{9} As noted in *Boundaries of O9A Philosophy*:

> "Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy.
>
> Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) "Stephen Brown", with reference to the two volumes of The Satanic Letters, 1992, and (ii) "Thorold West", with reference to the manuscript of Naos: A Practical Guide To Modern Magick, 1989. These primary sources include those two works, the four novels of the Deofel Quartet published between 1976 and 1992, The Last Writings of Anton Long published in 2012, and the classic texts The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts (2008), Concerning Culling as Art (2011) and The De-Evolutionary Nature of Might is Right (2011).
>
> Other sources - O9A texts published between 1990 and 2012 - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised.
>
> For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of Hostia, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled Conquer, Destroy, Create in volume II of Hostia - represent his, that is O9A, philosophy."

https://archive.org/download/o9a-boundaries-philosophy-v9_202209/o9a-boundaries-philosophy-v9.pdf

In regard to Hostia, qv. *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia/o9a-hostia-overview.pdf

{10} Thormynd Press, 1992. Listed in the British National Bibliography (BNB) GB9400700. See also his *Satanism: Introduction for Occultists* also published in 1992 a copy of which is in the British Library, General Reference Collection YK.1994.a.1301, BNB GB92W9393.

{11} Included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf

{12} *The De-Evolutionary Nature of Might is Right*, included in Nine Classic O9A Texts, https://archive.org/download /classic-o9a-texts-9/classic-o9a-texts-9.pdf

{13} https://web.archive.org/web/20210516053858/https://omega9alpha.files.wordpress.com/2015/12 /culling-o9a-code-v3.pdf

{14} Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, https://www.scribd.com/document /606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

In regard to Sutter's 'black propaganda' designed to discredit the O9A, qv. Appendix Four.

{15} qv. *Was The O9A Outer Representative Role A Jape?* The work includes a 2011 essay by Anton Long titled *Those Who Are Our Kind.* https://archive.org/download/o9a-outer-rep-jape/o9a-outer-rep-jape.pdf

{16} Letter to Michael Aquino of the Temple of Set dated 20th October 1990 ev, reproduced in facsimile in *The Satanic Letters of Stephen Brown*, Volume 1, https://archive.org/download/satanicletters-1/satanicletters-1.pd

{17} https://lapisphilosophicus.wordpress.com/the-occult-the-internet-and-how-to-offend-people/

Appendix Four

A Defamatory Narrative

The story begins in 2013 with an FBI confidential informant (CI) who would later become an undercover agent provocateur and paid US$78,133.20 plus expenses of $4,378.60 for his work between February 7, 2018 and early 2020. {1}

As a witness for the prosecution in the criminal trial of neo-nazi Kaleb Cole in 2021 {2} the CI admitted to working undercover as the transcript of his testimony revealed:

> 19/20 Q You were present at a meeting on January 9, 2020, at the
> 19/21 home in Conroe, Texas, correct?
> 19/22 A Yes, sir.
> 19/23 Q And Mr. Cole and Mr. Denton were there, correct?
> 19/24 A That's correct.
> 19/25 Q You were there in an undercover capacity, correct?
> 20/1 A Correct.

On or around 2013 the CI and his wife started an American 'chapter' (nexion) of the O9A called Tempel ov Blood, a moniker taken from and previously used in the late 1980s by a short-lived cult, established in Thurston County in the State of Washington, which was based on the Vampire mythos with the cult described in a book published by Ixaxaar Publications in 2006.

With help from the FBI the CI began to self-publish Occult books under the imprint of Martinet Press. One of these books was *The Devil's Quran*; another, the dystopian violent and graphic novel *Iron Gates*. He also established an Internet presence for his 'nexion' and began publishing items about the O9A and corresponding with other self-declared O9A followers.

Over the years the CI, at the instigation of the FBI, produced 'black propaganda' - successfully used by the FBI in the 1950s and 1970s as part of a Counter Intelligence Program {3} - with the main themes of the CI's 'black propaganda' being inciting terrorism against Western governments, including America; inciting and supporting misogyny, sexual abuse, and rape; and supporting the patriarchal ethos and the principle of 'might is right'.

This 'black propaganda' became an essential part of the post-2018 world-wide narrative about the O9A, as evident in a March 2025 report by the British antifascist group HnH, one of the stalwarts of that narrative, which in an echo of the unfounded claims made by the US Department of Justice (qv. Appendix Three) alleged that elements of "the neo-Nazi Satanist group Order of the Nine Angles ... encourage terrorism, sexual violence and paedophilia under occultist trappings."

°°°°°

{1} Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, https://www.scribd.com/document /606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

{2} https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

{3} https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel

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Misunderstanding Occult Terminology
Part Two

Aeons, Aeonic Theory, Accelerationism, And The Aeonic Perspective

Richard Moult: Atu XX (Aeon)

ooo ooo ooo

Aeon: Etymology

The word aeon is an alternative transliteration of the Ancient Greek αἰών (aion) and which Greek term historically had a diversity of meaning depending on context and whether it was used poetically (such as by Homer and Aeschylus) or whether it was ascribed a particular meaning by philosophers such as Plato and Aristotle or by later Hellenistic doctrines such as those recounted in the Corpus Hermeticum.

The meaning thus varied: from 'life' to 'age' (of mortals) to the 'ageless life (the eternity) of the cosmos', to a personified deity named Aἰών who later became understood by gnostics and others as an emanation of the Christian God.

For instance, in the Agamemnon of Aeschylus it refers to mortals: τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον, which Myatt {1} translates as "who, except for the gods, passes their entire life without any injury at all?"

While in Aristotle it was associated - qv. De Caelo et Mundo - with the being, the existence, of the cosmos and thence with 'the divinity'.

The eleventh tractate the Corpus Hermeticum mentions Aion in connection with sophia, 'wisdom',

> But the Sophia of theos is what?
> The noble, the beautiful, good fortune, arête, and Aion {2}

In the work of Carl Jung, Aion was considered to represent an 'epoch', with various epochs being associated with various archetypal symbols, such as Christ as a symbol of the Self. For Renaissance and later occultists Aeon was represented by the Major Arcana Tarot card XX signifying Judgement, usually as in the theological 'The Day of Judgement'.

But, according to 'The Sinister Tarot' of the Order of Nine Angles (ONA, O9A) as described in the manuscripts published in 1989 in *Naos* {3} Atu XX is represented thus:

> "A bearded man sits at a table opposite a woman in a semi-transparent red robe. The man is dressed in black. On the table is the Septenary Star Game. To the left are the crumbling remains of a stone building, some areas of which are covered by ivy and grass.
>
> To the right is a tall, jagged stone. The man and the woman are looking toward the distance where a full

moon and some stars are visible above the horizon. A burning city is indistinct on the horizon. A rent has appeared in part of the night sky and through it Dagon-like shapes are emerging."

Which 'sinister tarot' image links to how the O9A exoterically depicted the term Aeon, with an Adept (esoteric) interpretation illustrated above.

O9A Aeonic Theory

The theory of Aeons is central to the esoteric (the occult) philosophy developed by the pseudonymous Anton Long, manifest as that esoteric philosophy is in the ONA/O9A.

The O9A theory of Aeons was described in Anton Long's 1980s text Aeonic Magick: A Basic Introduction, a revised version of which was published in 1994 and in which it is stated that:

> "Aeon is the term used [by the O9A] to describe a stage or a type of evolution. Evolution itself is taken to result from a certain specific process - and this process can be described, or explained [or 're-presented'] via a bifurcation of time. That is, evolution is an expression of how the cosmos changes over or through or because of, 'time' - this 'time' having two components. These two components are the causal and the acausal [...]
>
> An aeon is a manifestation, in the causal, of a particular type of acausal energy. This energy re-orders, or changes, the causal. These changes have certain limits - in both causal space and causal time. That is, they have a specific beginning and a specific end. A civilization (or rather, a higher or aeonic-civilization) is how this energy becomes ordered or manifests itself in the causal: how this energy is revealed. A civilization represents the practical changes which this energy causes in the causal - in terms of the effect such energy has on individuals and this planet. A civilization is tied to, is born from, a particular aeon. By the nature of this energy, a civilization is an evolution of life - a move toward a more complex, and thus more conscious, existence [...]
>
> Aeons, civilizations and individuals are examples of organisms. They are all created, or are born; they all grow and change; and they all at some time die. They all occupy a finite space over a finite span of time.
>
> They all undergo metamorphosis or change.
>
> They all possess an organic structure of change. This structure - for aeons, civilizations and individuals - is of a similar type, and it can be studied and thus understood. That is, various 'models' can be developed to describe this structure and the changes it undergoes. In essence, a civilization is the practical manifestation of a particular aeon, and an individual is an aspect, or part of, a particular civilization or a particular culture." {4}

The text also states that

> "All aeonic magick can only be used, by its nature, in three ways - (i) aid the already existing or original wyrd of an existing aeonic civilization; (ii) create a new aeon and thus a new aeonic civilization; (iii) distort or disrupt an existing civilization and thus the aeonic forces of that civilization. That is, aeonic magick involves working (a) with existing aeonic energy (as evident in the associated aeonic civilization); or (b) against existing aeonic energy; or, finally, it involves (c) creating a new type of aeonic energy by opening a new nexion and drawing forth new acausal energies. Thus aeonic magick involves knowing the wyrd of the presently existing civilization and if there are/have been any attempts to disrupt that wyrd, magickally or otherwise."
>
> The O9A identify, and name, six aeonic civilizations associated with human life on Earth: four from the past, the current aeon, and a postulated future aeon. These six aeons are:

Aeon	Symbol	Associated Civilization	Dates	Magickal Working
Primal	Horned Beast	--	9,000-7,000BP	Shamanism
Hyperborean	Sun	Albion	7,000-5,500BP	Henges
Sumerian	Dragon	Sumeric/Egyptiac	5,000-3,500BP	Trance/Sacrifice
Hellenic	Eagle	Hellenic	3,000-1,500BP	Oracle;Choral-dance
Thorian (Western)	Swastika	Western	1,000BP-500AP	Ritual
Galactic	--	Galactic	>2,000eh	Star Game and >

Notes:
(1) 'BP' means Before Present (c.1980eh); 'AP' means After Present.
(2) There was no civilization (aeonic or otherwise) associated with the first aeon.
(3) The magickal centres (or nexion) for the civilizations are as follows: Albian - Stonehenge; Sumerian - between the Tigris and Euphrates [near present-day Baghdad]; Hellenic - Delphi; Western - area in the Welsh Marches.

In addition, the O9A have clearly, and many times, stated that their Aeonic Theory is based on Myatt's fusion of the

ideas of Spengler and Toynbee as outlined in Myatt's 1984 text *Vindex: Destiny Of The West*. {5} That is, that their Aeons are not mythological but instead relate to the gradual and historical evolution of human beings as manifest in the civilizations that arose in certain geographical areas. Furthermore, their concept of aeons is specific: of their birth, growth, decline, and death, with their longevity being limited: typically 1,500-2,000 years.

Thus the O9A concept of aeons is very different from that of other occultists (modern and otherwise) who, invariably in a vague or a confusing way, have used the term 'aeon', with some for example claiming aeons can last for only a few decades because they themselves as a self-declared 'Ipsissimus' have uttered a 'Word' which creates a new aeon. {6}

Furthermore, the O9A conception of archetypes is based on aeons: that each aeon produces different archetypes and that these archetypes - like their associated aeon and civilization - wane and finally die, with new archetypes being born, representing as such new archetypes do a new aeon and a new civilization. Which understanding of archetypes diverges from the understanding of Jung and his followers. As Anton Long noted in his important but still neglected text *Magick, The Sinister, Aeons, and The Psyche of The Folk*:

> "It needs to be understood that the ONA uses such terms as psyche, and archetype, in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by Jung. Thus, esoterically understood, an archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born (or can be created, by magickal means), its lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)." {7}

In that text he also wrote that:

> "In essence, all genuine magick is Sinister because it is Change: a move-toward a new bringing-into-being. A re-ordering in the causal. That is, it is a presencing of the acausal - from which all that is evolutionary and life-affirming arises."

Accelerationism

Since 2018 the O9A has been mistakenly described as being "part of the accelerationist trend" {8} with the recent term accelerationism implying a specific praxis or strategy which is believed to be able to cause, to accelerate, the downfall of 'the Establishment', or governments, in targeted nations, and as applied to 'right-wing extremist' groups or movements is said to involve tactics such as armed groups inciting violence, confronting and inciting 'minority (non-White) people' and organizations; confrontation with the authorities such as the police; and 'lone-wolf' and group sabotage, and assassinations and terrorism.

In terms of the O9A the example often used is O9A Insight Roles which are claimed to be accelerationist in intent. However, the importance of such Insight Roles has been exaggerated with certain suggested Insight Roles {9} erroneously used to described the raison d'être of the O9A, whereas they are temporary experiences to be used by an External Adept for between six and eighteen months only, with the individual moving on to the other individual tasks of the Seven Fold Way such as the three to six month long rite of Internal Adept undertaken alone in a wilderness area, and the subsequent also individual lunar-month long Rite of The Abyss. {10}

Furthermore, as applied to the O9A, accelerationism is irrelevant because a primary aim of the rite of Internal Adept is to develop what the O9A term a personal 'aeonic perspective', described in detail in the section below, of which perspective Anton Long wrote, {11}

> "the O9A emphasis is on individual, internal change, not on violent revolution with our aims Aeonic not causal. Thus we do not seek some causal violent revolution now or in the immediate future but an Aeonic change over decades, centuries. Way back in 2011 I wrote:
>
> > The essence of the sinister (the Left Hand Path) association known as The Order of Nine Angles is that – as praxis, as a living society of diverse human beings – it is a sinister experiential means of individual and collective eleutheria. A practical way which enables our liberation from such forms (causal abstractions) as hold us in thrall physically, psychically, and collectively, and thence enable us to evolve ourselves, as individuals, and to establish new ways of living consistent with eleutheria, with our freedom to be unique individual human beings [...]
>
> Our sinister liberation is of two kinds – the individual and the Aeonic, and both of these take certain durations of causal Time, from a few years in the case of individuals, to several centuries in the case of Aeonic liberation. This Aeonic liberation is the practical destruction of the existing status quo (manifest for instance in nation-States and their laws) and the emergence of our New Aeon, manifest in our new ways of sinister individual and tribal living."

In 2011 he had also written:

> "One outward sign – if one is interested in such mundane things – of our practical deeds are our people. Their change, their transformation by their association with the ONA and their use of the praxis of the ONA. And it is these people who by this very transformation of themselves – and what many of them will subsequently do in the world of mundanes according to how the sinister mood takes them – that moves us toward our causally-understood aims and goals and which brings-into-being our new aristocracy spread over the world.
>
> A practical aristocracy which is sinisterly subversive not because it seeks to implement some abstraction in some causal time-scale or is motivated by some causal idealism (such as overthrowing some nation-State),

but because it aids and enhances the lives of those belonging to it in practical and often material ways – for instance, in terms of influence, in terms of providing goods and services, and in materially rewarding loyalty and honour and service to its members and participants." {12}

That is,

> "the practical destruction of the existing status quo is Aeonic and the result of changing - liberating - individuals through pathei-mathos using techniques such as the Seven Fold Way with its ordeals and challenges for each individual spread over a decade or more." {11}

The Aeonic Perspective

One of the least known aspects of the esoteric philosophy of Anton Long - of the Longusian hermetic tradition - and perhaps one of the least understood, is the Aeonic Perspective which infuses and affects the life and the deeds of the Adept.

Which perspective is explained in *A Glossary of Order of Nine Angles Terms*, v. 7.05, as

> "some of the knowledge O9A folk have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy. This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of "the sinister-numinous" and of how Aeons manifest acausality through 'the sinister-numinous'. In addition, the knowledge includes how a new aeon can be brought-into-being and how it manifests καλὸς κἀγαθός." {13}

The metamorphosis of Aeons and their associated civilizations - their nature and their necessary decline, replacement, and ultimate demise - also applies as noted above to not only the causal governments, societies, nations, ideologies and religions, of such Aeons and civilizations, but also to the causal abstractions that such causal entities manufacture during their temporal life.

The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites and the personal learning that can result from an exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.

Thus the majority of Adepts concentrate on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, {14} science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to "seek the violent overthrow [of] Western civilization through violent means," {15} be such means described by the Establishment and others as "terrorism" or otherwise.

For not only will that causal entity termed Western civilization naturally decline and fall and be replaced in the not too distant future, probably within the next hundred years or so, but such violent means means will achieve little, if anything, of any consequence in Aeonic terms, as Myatt during his years of neo-nazi activism came to understand from personal experience. {16}

This understanding of the metamorphosis - of the decline, replacement, and demise, of societies - was understood centuries earlier by the Muslim scholar Ibn Khaldun who in his seminal text al-Muqaddimah {17} described how what he termed Asabiyyah, the initial bonds of loyalty, trust, and shared experience (pathei-mathos) of clans and tribes and which bonds are often the genesis of societies, change and break-down over four or so generations of causal time leading to fundamental changes within and the eventual decline of societies.

That such understanding, such wisdom, is seldom known and seldom appreciated even in the modern West - and even if known by those in positions of power and influence within an existing modern society - is never acted upon, is indicative of how primitive we as a species, en masse, still are.

Which primitivity is why personal esoteric adventures such as the traditional O9A Seven Fold Way {18} and the more recent Hebdomian Way {19} were devised and are generationally transmitted: to lead, over periods of causal time, more and more individuals to discovering such wisdom through practical challenges and an appreciation of The Aeonic Perspective.

RP, Haereticus Reputandus, et al
2025

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Notes

{1} DW Myatt (2013). *The Agamemnon of Aeschylus*. ISBN 978-1484128220.

{2} The Greek of XI, v. 2 is

> Ἄκουε, ὦ τέκνον, ὡς ἔχει ὁ θεὸς καὶ τὸ πᾶν. θεός, ὁ αἰών, ὁ κόσμος, ὁ χρόνος, ἡ γένεσις. ὁ θεὸς αἰῶνα ποιεῖ,

> ὁ αἰὼν δὲ τὸν κόσμον, ὁ κόσμος δὲ χρόνον, ὁ χρόνος δὲ γένεσιν. τοῦ δὲ θεοῦ ὥσπερ οὐσία ἐστὶ [τὸ ἀγαθόν, τὸ καλόν, ἡ εὐδαιμονία,] ἡ σοφία· τοῦ δὲ αἰῶνος ἡ ταυτότης· τοῦ δὲ κόσμου ἡ τάξις· τοῦ δὲ χρόνου ἡ μεταβολή· τῆς δὲ γενέσεως ἡ ζωὴ καὶ ὁ θάνατος. ἐνέργεια δὲ τοῦ θεοῦ νοῦς καὶ ψυχή· τοῦ δὲ αἰῶνος διαμονὴ καὶ ἀθανασία· τοῦ δὲ κόσμου ἀποκατάστασις καὶ ἀνταποκατάστασις· τοῦ δὲ χρόνου αὔξησις καὶ μείωσις· τῆς δὲ γενέσεως ποιότης . ὁ οὖν αἰὼν ἐν τῶι θεῶι, ὁ δὲ κόσμος ἐν τῶι αἰῶνι, ὁ δὲ χρόνος ἐν τῶι κόσμωι, ἡ δὲ γένεσις ἐν τῶι χρόνωι. καὶ ὁ μὲν αἰὼν ἕστηκε περὶ τὸν θεόν, ὁ δὲ κόσμος κινεῖται ἐν τῶι αἰῶνι, ὁ δὲ χρόνος περαιοῦται ἐν τῶι κόσμωι, ἡ δὲ γένεσις γίνεται ἐν τῶι χρόνωι.

Myatt - in his *Corpus Hermeticum: Eight Tractates*, ISBN 978-1976452369 - translates as:

> Hear then, my son, of theos and of everything: theos, Aion, Kronos, Kosmos, geniture. Theos brought Aion into being; Aion: Kosmos; Kosmos, Kronos; Kronos, geniture. It is as if the quidditas of theos is actuality, honour, the beautiful, good fortune, Sophia. Of Aion, identity; of Kosmos, arrangement; of Kronos, variation; of geniture, Life and Death.The vigour of theos is perceiveration and Psyche; but of Aion: continuance and exemption from death; of Kosmos, a cyclic return and renewal; of Kronos, growth and abatement; of geniture, capability. Aion, thus, is of theos; Kosmos of Aion; Kronos of Kosmos; and geniture of Kronos.

In his extensive commentary on v.2 he notes:

> Aion. αἰών. A transliteration since the usual translation of 'eternity' imposes modern (cosmological and theological) meanings on the text, especially as αἰών can also imply a personification of a 'divine being', and 'an age or era' of long duration, or the lifespan of a mortal (as in Herodotus: πρὶν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι, Book 1, 32.5). In Aristotle, αἰών has specific meanings which the English term 'eternity' does not describe. For instance, in Περί Ουρανού where he writes:
>
> Ὅτι μὲν οὖν οὔτε γέγονεν ὁ πᾶς οὐρανὸς οὔτ' ἐνδέχεται φθαρῆναι, καθάπερ τινές φασιν αὐτόν, ἀλλ' ἔστιν εἷς καὶ ἀΐδιος, ἀρχὴν μὲν καὶ τελευτὴν οὐκ ἔχων τοῦ παντὸς αἰῶνος, ἔχων δὲ καὶ περιέχων ἐν αὑτῷ τὸν ἄπειρον χρόνον (Book 2, 1).
>
> Which is somewhat echoed in this tractate in respect of Kosmos which is not just a coming-into-being but always just is, from Aion (γενόμενος οὔποτε καὶ ἀεὶ γινόμενος ὑπὸ τοῦ αἰῶνος).
>
> Interestingly, Jung used the term to describe a particular archetype, one which provides "intimations of a kind of enantiodromian reversal of dominants" as he writes in his Aion: Researches Into The Phenomenology Of The Self.
>
> In addition, αἰών - as with the following χρόνος - might well be a personification, or an esoteric/philosophical term or principle which requires interpretation, as might κόσμος (Kosmos). Since κόσμος here does not necessarily imply what we now understand, via sciences such as astronomy, as the physical cosmos/universe it seems inappropriate to translate it as 'the cosmos', especially given expressions such as οὐδὲ ἀπολεῖταί τι τῶν ἐν τῷ κόσμῳ τοῦ κόσμου ὑπὸ τοῦ αἰῶνος ἐμπεριεχομένου.
>
> Kronos. χρόνος. For reasons I have explained many times in my writings (for instance in Appendix I), I do not translate χρόνος as 'time', which translation seems to me to impose a particular modern meaning on the text given that for centuries the term 'time' has denoted a certain regularity (hours, minutes) measured by a mechanism such as a clock and given that the term 'duration' is usually more appropriate in relation to ancient Greek texts where the duration between, for example, the season of Summer and the season of Autumn was determined by the observations (the appearance in the night sky) of certain constellations and stars.
>
> geniture. γένεσις. The unusual English word geniture expresses the meaning of γένεσις here: that which or those whom have their genesis (and their subsequent development) from or because of something else or because of someone else. Alongside χρόνος, αἰών, and κόσμος, here γένεσις could well be a personification.
>
> It is as if the quidditas of theos is [...] τοῦ δὲ θεοῦ ὥσπερ οὐσία ἐστὶ... Quidditas – post-classical Latin, from whence the English word quiddity – is more appropriate here, in respect of οὐσία, than essence, especially as 'essence' now has so many non-philosophical and modern connotations. Quidditas is thus a philosophical term which requires contextual interpretation. In respect of οὐσία, qv. Aristotle, Metaphysics, Book 5, 1015α:
>
> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> [Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.]
>
> In addition, I follow the MSS, which have τὸ ἀγαθόν, τὸ καλόν, ἡ εὐδαιμονία.
>
> honour. ἀγαθός. That is, the substance of theos - in mortals - is manifest in the brave, in nobility of character, in what being noble means. Regarding ἀγαθός as honour rather than some abstract, disputable 'good', qv. my commentary (i) on Poemandres 22 and (ii) on τὰ μὲν γὰρ φαινόμενα τέρπει [...] φανεροῖς in section 9 of

Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς (tractate IV), and (iii) Appendix II and III.

good fortune. εὐδαιμονία.

Sophia. σοφία. A transliteration, because - just like ἀληθής - it is not necessarily here something abstract, something disputable, such as 'wisdom' or 'good judgement'. Just as with Aion and Kronos, it might be a personification or used here as an esoteric term which thus requires contextual interpretation.

identity...arrangement. ταὐτότης...τάξις. An alternative for 'identity' would be 'form' (but not necessarily in the sense used by Plato and Aristotle) for the meaning seems to be that Aion provides the form, the identity, of beings with Kosmos arranging these forms into a particular order.

of Kronos, variation. See the note on Aristotle, Metaphysics, Book 5, 1015α, above.

vigour. ἐνέργεια. As at Poemandres 14, not 'energy' given that the word energy has too many modern connotations and thus distracts from the meaning here. See also the note on 'activity' in section 5 where 'activity' is a more perspicacious translation.

cyclic return and renewal. ἀποκατάστασις καὶ ἀνταποκατάστασις. I take this expression as implying something metaphysical rather than astronomical; an astronomical meaning as described, for example, in the Greek fragments of a book on astrology by Dorotheus of Sidon (qv. *Dorothei Sidonii carmen astrologicum. Interpretationem Arabicam in linguam Anglicam versam una cum Dorothei fragmentis et Graecis et Latinis*, edited by Pingree, Teubner, Leipzig, 1976).

> For there is a similar metaphysical theme in Poemandres 17 - μέχρι περιόδου τέλους (cyclic until its completion) - with apokatastasis becoming (possibly as an echo of Greek Stoicism) a part of early Christian exegesis as exemplified by Gregory of Nyssa who wrote ἀνάστασίς ἐστιν ἡ εἰς τὸ ἀρχαῖον τῆς φύσεως ἡμῶν ἀποκατάστασις (De Anima et Resurrectione, 156C) where apokatastasis implies a return to, a resurrection of, the former state of being (physis) of mortals lost through 'original sin' and in respect of which returning baptism is a beginning.

{3} The description is given in the O9A text *Naos*, first published in 1989, https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

{4} The article is included (pp.678ff) in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015) available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

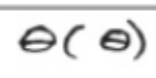
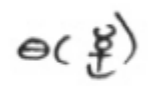
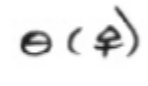
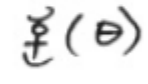
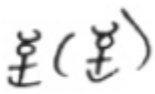
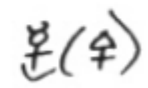
{5} Facsimile of 1984 edition: https://archive.org/download/myatt-vindex/myatt-vindex.pdf

{6} An example is Aquino of the Temple of Set who in his The Book of Coming Forth by Night declaimed that Crowley inaugurated a new aeon in 1904 (ev) which ended in 1966, after a mere 62 years, and that Aquino himself, as a Magus, replaced that 1966 Aeon with a new one and thus was entitled to the grade of Ipsissimus.

In regard to the term Ipsissimus:

> "[T]he seventh stage of the O9A Seven Fold Way was the stage of Immortal and, according to O9A texts, required the mortal to egress beyond their mortal life into the realms of the acausal. That is, no earth-dwelling mortal could claim to have reached the last stage of the Seven Fold Way, and which last stage - according to the distorted qabalistic [ten-fold] system used by all other non-O9A Western occultists - is that of Ipsissimus." *Evolving Beyond The Original Satanic Paradigm?* The 2019 text is included (p.181-2) in *The Seofonfeald Paeth*, https://theo9away.files.wordpress.com/2022/07/o9a-trilogy-print.pdf

In terms of the O9A Seven Fold Way - qv. (pp.8-15) of *The Seofonfeald Paeth* - one of the several different suggested representations (of archetypes, magickal workings and esoteric symbols) for each stage and each Aeon is:

	Greek Archetype	Norse Archetype	Aeon	Associated Culture	Centre	Magickal Form	Symbol
	Individual $t_i u$			Aeonic $t_c u$			
Moon/ Sirius	Hecate	Thor	Primal c. 7000- 5.000 BC		Urals/ Asia	Shamanism	
Mercury/ Arcturus	Hermes	Loki	Hyperborean c. 5000- 3.500 BC	Albion c. 4.000- c. 2.500 BC	Stonehenge	Henges/ Crystals	
Venus/ Antares	Aphrodite	Freyja	Sumerian c. 3.000- 1.500 BC	Sumerian c. 3.100- 1905 BC	Tigris	Trance/ Sacrifice	
Sun/ Mira	Apollo	Balder	Hellenic c. 1.000- 500 AD	Classical c. 900 BC- 378 AD	Greece (Delphi)	Oracle/ Dance	
Mars/ Rigel	Mars	Heimdall	Western c. 1.000- 2.500 AD	Western c. 1000- 2390 AD	Northern Europe	Ritual/ Word	
Jupiter/ Deneb	Hera	Frigg	Galactic 2.500-	Sol III/ IV & beyond		Star Game & beyond	
Saturn/ Naos	Kronos	Odin					

where the Stars - Sirius to Naos - refer to the seven boards of the O9A Star Game, qv. chapter III, *The Noetic Star Game*, of T*he Sevenfold Seeking And Noesis Of The Hebdomian Way* included (pp.18- 23) in *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{7} *Magick, The Sinister, Aeons, and The Psyche of The Folk*. 117 Year of Fayen. Included in Appendix I below.

{8} Mathieu Colin, *And the Devil Marches with Us: Aesthetics and Accelerationism in the Order of Nine Angles*, 2024, https://doi.org/10.1080/09546553.2024.2365749

{9} As noted in the 301-page 2019 compilation *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

> "Insight Roles [...] are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made." p.9
>
> § Join or form and become an active part of a political organization of the so-called "extreme Left" or of an "anarchist" nature whose aim is to replace, by political means, the current political status quo.
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska." p.189

{10} The rites are given in Appendix II.

{11} Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{12} *Mysterium: Beyond The ONA*, https://web.archive.org/web/20111222075843/http://antonlong.wordpress.com/mysterium-beyond-the-ona/

{13} https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf

{14} As noted in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum,* this older spelling implies more than the modern usage associated with the word 'craft'. https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf -

{15} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

{16} As Rachael Stirling noted in her 2021 monograph *The Peregrinations Of David Myatt: National Socialist Ideologist*,, by late 1998 Myatt had

> "rejected not only covert action and the pursuit of politics as the principal means of societal change but also introduced the need for a rural way of living." https://sevenoxonians.files.wordpress.com/2021/12/dm-ns-ideologue-second-edition.pdf

The change was outlined in his essay *The Fundamental Problem* - published in issue number 30, dated March 109 yf (1998) of his *The National-Socialist* newsletter and his two-part *Revolutionary Fantasies*, the first part of which was published in issue 31 of that newsletter.

The two essays are included as an Appendix in *Concerning The Vindex Mythos,* available at (i) https://archive.org/download/reichsfolk-concerning-vindex/reichsfolk-concerning-vindex-v1.pdf and also at (ii) https://theo9away.files.wordpress.com/2022/11/reichsfolk-concerning-vindex-v1.pdf

{17} https://archive.org/download/almuqaddimah00ibnk/almuqaddimah00ibnk.pdf

{18} qv. *The Seven Fold Way Of The Order Of Nine Angles* (pp.8-20) in *The Seofonfeald Paeth*, at https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{19} The Hebdomian Way is described in *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf

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Appendix I

Magick, The Sinister, Aeons, and The Psyche of The Folk

Esoteric Notes XXIX

Essentially, magick - according to the Sinister tradition of the ONA - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy." [See Footnote 1] Thus, understood esoterically, an individual represents a willed-evolution: the potential to change and evolve by means of utilizing certain energies, with such change and evolution involving a bringing-into-being, or, more prosaically, a bringing-into-consciousness. That is, a making-conscious of what was hitherto "unknown", hidden and latent, both within and external to the individual. This making-conscious is the first step - the beginning - of genuine individual magick; the first stage of that Sinister Way one of whose aims is the creation of a new, more conscious, more highly evolved, individual.

The psyche of the individual is a term used, in the Sinister Way, to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

Understood esoterically, an archetype is a limited presencing (a manifestation) of acausal energy, which presencing is limited in causal time. [See Footnote 2]

Fundamentally, the basic task of an esoteric Initiate is to make-conscious - to experience, know and understand - their own psyche, and this, in the beginning stages of magickal Initiation, is done by means of symbols and rituals, both hermetic and ceremonial. That is, the forces/energies, both archetypal and otherwise, are objectified, experiences and experimented with - hence such symbols and tools such as The Septenary System (of correspondences, including the Tree of Wyrd), the Tarot, and The Star Game. To complement this, the individual undertakes "Insight Roles" where they identify with a certain symbolic aspect or aspects, or rôle - and/or a certain archetype or archetypes - and thus experience, in real life, such energies, and their causal effects. One particular aspect, of course, is The Sinister itself, which is manifest in archetypes such as "The Magickian", The Mistress of Earth, and in Satan.

As stated in the MS *The Five-Dimensional Magick of the Seventh Way*:

> "All magick - external, internal and Aeonic - is but a means to apprehend, experience and presence acausal energies, and thus create/provoke Change. That is, the conventional magick of the Tree of Wyrd, of books such as Naos, of rituals, is but a beginning - through such things, the individual Initiate acquires experience and knowledge, and also develops as an individual: in terms of character. In the simplistic sense, they move, through the Grades, beyond "The Abyss", toward The Goal, which is the transformation of the individual and the emergence of a new type of being, beyond the Adept."

Furthermore, the archetypal energies which affect and influence an individual - a non-Adept - are, according to The Sinister Way of the ONA, both personal/individual, and related to the Aeon during which the individual lives. In addition, some of the personal archetypal energies which are manifest, or which can be manifest, in the psyche of the individual, are related to the living-being which is the folkish culture of the individual. Thus, in order to properly progress along

The Way toward Adeptship - in order to evolve as an individual - the individual needs to understand, and work with, such particular energies.

The Folk Psyche and Folkish Archetypes

By virtue of being a nexion, an individual is connected to the causal presencing that is Nature, and to those living-beings which are manifest in Nature. One such living-being is the folkish-culture, the folkish-psyche, to which they belong - from which they have come-into-being, as an individual. [See Footnote 3] Basically, this is just a precise way of understanding that all non-Adepts are, or can be or will be, influenced by various unconscious archetypal forces deriving from their ancestors, and their ancestral culture (or way of life) and that, whether they know or not (and they mostly do not know) they are connected to such living-beings. Generally, such a connexion (both unknown and made-conscious) is positive: that is, it tends towards an affirmation of life, and provides the individual with access to certain energies which are beneficial to them.

Furthermore, it needs to be understood that magick as a Way is neutral - that is, it can be used (or more correctly can be assumed, by those individuals below the stage of Mastery, to be so used) to either aid or harm such connexions, such Earthly living-beings, as human beings are connected to and from which they have emerged, such folkish-culture and folkish-archetypes.

In practical terms of self-development and evolution, an individual can greatly benefit from knowing, and from direct involvement with, their folk psyche and folkish archetypes: and this is especially true when the stage of Adept is reached and Aeonic workings are undertaken.

Aeons, Civilizations and The Presencing of Acausal Energy

An Aeon - according to the Sinister Way of the ONA - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic civilization, which Aeonic civilization [See Footnote 4] is brought-into-being in a certain geographical area and usually associated with a particular people, or folk.

An Aeon can thus be considered to be a type of acausal being [See Footnote 5] manifesting in the causal, and, as such, has certain archetypal energies associated with it: that is, it can to a certain extent be "re-presented", or apprehended, via causal-thinking, in terms of certain symbols, archetypes, abstractions, myths, rituals, and so on. The living-being which is an Aeon is thus "born", lives for a specific period of causal time, and then "dies", as, of course, do the archetypes associated with such an Aeon. Each Aeonic civilization can - according to limited causal-thinking - be described, or re-presented, by a particular mythos, which mythos is a limited causal apprehension of the life-force, of "the soul" or psyche, of the Aeon from which that civilization derives.

Hitherto, we human beings have lacked the ability to affect Aeons and thus Aeonic civilizations. That is, as stated in the MS *Aeonic Magick - A Basic Introduction*:

> "All the individuals associated with a particular civilization - unless and until they attain a specific degree of self-awareness [variously called 'individuation' and 'Adeptship'] - are subject to or influenced by their psyche.
>
> This psyche draws its energy from - is determined by - the civilization and thus the aeon. In practical terms, the psyche is a manifestation of the acausal energy that creates/created the civilization..."

However, magick - correctly understood and correctly used - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bring-into-being, is Aeonic Magick.

Aeonic Magick is the magick of the Adept and those beyond: the magick of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, since as the folk, and Aeons. According to the sinister tradition of the ONA, there have been five Aeons, including the current Thorian (or "Western") one. The current Aeon is, however, unique - for it has, in the last hundred years or so, suffered from a distortion of its life-force, a distortion of its soul. This distortion has been somewhat simplistically and rather graphically described as akin to a "viral infection" which has modified the behaviour of the peoples of the civilization through changing, modifying, and in some cases supplanting, the natural archetypes of the Aeon. In the esoteric sense, this distortion, this infection, can be understood as a natural process affecting our evolution - a consequence of that evolution itself, and such an infection could have certain undesirable consequences for our evolution, and for our ability to free ourselves from those viral forces which are, in essence, de-evolutionary. That is, this distortion, this infection, represents a challenge to the Sinister Way - to magick, to the alchemy of evolution itself.

Thus, one aim of Aeonic Magick is to counter this Aeonic distortion through various sinister strategies; another aim is to consciously bring-into-being a new Aeon: one which will allow us, as human beings, to evolve and fulfil the potential latent within us.

There is thus a real war occurring at present, part of which is magickal, Aeonic and supra-Aeonic: a war, battles, between those who represent the genuine wisdom and understanding and freedom and life-enhancement which genuine magick (with its presencing of the acausal) brings, and those who represent what is fundamentally de-evolutionary, limiting, enervating and stiflingly causal, and who are manifest through and in the distortion of the

Thorian Aeon. [See Footnote 6]

The Sinister Way

In essence, all genuine magick is Sinister because it is Change: a move-toward a new bringing-into-being. A re-ordering in the causal. That is, it is a presencing of the acausal - from which all that is evolutionary and life-affirming arises.

However, to work - to affect evolutionary Change - such presencings have to be based upon, to manifest, to use, what-is acausal: that is, there has to be a knowing, an understanding, of the acausal as the acausal is. Without this knowing, this understanding, there has been, is and will be only the delusion of self and at best a stasis and at worst a return to the thralldom of the past

Anton Long
117 Year of Fayen

Notes

(1) q.v. the MS *The Five-Dimensional Magick of the Seventh Way*. For a basic discussion of causal and acausal, see *Chapter 0, A Theory of Magick*, in *Naos*, and the MS *Aeonic Magick - A Basic Introduction*.

(2) It needs to be understood that the ONA uses such terms as psyche, and archetype, in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by Jung.

Thus, esoterically understood, an archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche"): it is born (or can be created, by magickal means), its lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases).

(3) Such connexions, such living-beings as the folk and the folkish-culture which derives from the living of such a being, are only what-are, on this planet where we dwell. That is, they are aspects of Nature: they correctly describe the reality of how the acausal is presenced, in the causal, on this planet, through that living-being which is Nature. In a simplistic descriptive sense, such folk-beings are among Her descendants, her "sons and daughters".

Furthermore, there is a symbiosis involved in such connexions - or, rather, there is now a symbiosis involved as a result of our natural evolution of will and consciousness; a symbiosis between us, our folk-beings, and with Nature, as well as with the Acausal beyond Nature.

(4) To be precise, this nexion is "a culture" which itself is a living-being, a spawn of a particular Aeon, with the Aeonic civilization itself being a by-product, a manifestation, a stage, of this new culture. However, the general term civilization will be retained, although such Aeonic "civilizations" such be understood in such a context. Also, note that what is referred to is an Aeonic civilization - not just a "civilization". q.v. Aeonic Magick - A Basic Introduction.

(5) For a basic introduction to "acausal beings" refer to the MS Advanced Introduction to The Dark Gods: Five-Dimensional Acausal Sorcery which explains the nature of the acausal-thinking (or, more prosaically, the

"esoteric/magickal" thinking) that is required to begin to understand such beings: to apprehend Them as they are. In addition, it needs to be understood that, as explained in many other MSS, there are many and varying types of acausal entities, or acausal beings or acausal forms of life. Some exist solely in the acausal; some can manifest in some ways in the causal, with some such causally-manifesting beings - or forms of life - being in symbiosis with the causal (or rather, in symbiosis with causal life-forms) and thus "dependant" on them to some extent. Some such dependant symbiotic acausal beings may cease to exist (in both the causal and the acausal) when their energy fades and "dies", while others may return to the acausal to leave only a dead causal "shell" or "shells".

Further, it should be obvious that the majority of such acausal life-forms cannot and should not be conceptualized in an anthropomorphic way, bound and limited as such conceptualizations are by causal Time and causal Space.

(6) The distortion has been, exoterically, described as "Magian": as representative of a particular ethos.

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Source:

https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

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Appendix II

The Rites of Internal Adept And The Abyss

Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies

as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite.

Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

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Misunderstanding Occult Terminology
Part One: Mundanes

Introduction: The ONA In Context

To understand the modern esoteric or Occult philosophy or movement known by the acronyms O.N.A and O9A it is necessary to understand: (i) the difference between primary, secondary, and tertiary sources; [1] (ii) in the matter of the O.N.A/O9A what constitutes a primary source; and (iii) why using primary sources - not secondary nor tertiary sources - is the means to acquire a scholarly, rational, knowledge of a subject, or a person, or a group or of some event historical or otherwise.

There are currently two main ways for the public to perceive the O.N.A/O9A. (a) By the allegations or assumptions made about it, or the opinions expressed about it, by individuals, by government or corporate funded policy groups, by political advocacy groups, and by politicians, published or recorded in printed form such as newspapers, articles, and books, and/or distributed via digital mediums such as the Internet. In scholarly terms these are considered secondary or tertiary sources, even if the allegations, or assumptions are those of an Establishment institution or an academic. (b) By personally accessing, considering and making logical conclusions from O9A primary sources.

The first way has hitherto been the way of the majority of people and depends on the fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam and/or on the fallacy of Ad Populum. The second way is the personal way of detailed and time-consuming scholarly research.

In addition, there are currently three different views, perceptions, or definitions, of what that particular Occult philosophy or movement is.

1. The current perception by both the general public and in academia is of it being a satanist group or movement which endorses fascism and/or National Socialism. This perception is exemplified by several recently published academic articles. For example, according to Daveed Gartenstein-Ross and Emelie Chace-Donahue, the

> "O9A should be understood as an esoteric Satanist cosmology, practice, and movement influenced by, though not wholly ensconced in, the esoteric fascist tradition." [2]

According to Shanon Shah, Jane Cooper and Suzanne Newcombe, the ONA is

> "a new religious movement (NRM) that blends eclectic occult elements within its worldview, namely Satanism, magical practice, millennialism and an esoteric interpretation of Nazism." [3]

Regarding primary sources, in the case of Daveed Gartenstein-Ross and Emelie Chace-Donahue they write that they "give Long’s texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

In the case of Shanon Shah, Jane Cooper and Suzanne Newcombe, what they term 'primary sources' are "online texts" produced by the ONA and groups associated with it" from which sources they selected texts cited in recent media coverage, stating that these selected texts are internal (emic) sources produced by ONA "insiders or spokespersons". However, they (i) do not define who is or what qualifies them to be an insider or spokesperson, and (ii) fail to reference multiple texts by Anton Long which state that, given the anarchic, leaderless, nature of the O9A, there is not and cannot be any official 'spokespersons' or representatives or any 'insiders' who have any authority to say or write what is or is not O9A. [4]

This view of the ONA/O9A describes what it is convenient to term ONA 3.0. That is, which not only utilizes works authored by Anton Long between 1976 and 1992 but also works, or rather the interpretations, authored by others who self-declare as followers of the O9A or who are assumed by others, including academics, to be O9A or representative of the O9A. Thus in terms of sources, ONA 3.0 utilizes secondary sources.

2. The second view, expressed in *The Boundaries Of O9A Philosophy*, [5] defines the O.N.A as "the esoteric philosophy developed by the pseudonymous Anton Long between 1976 and 2012. Thus, to understand the O9A it is considered necessary to study of the writings of Anton Long, 1976-2012, for they are regarded as the primary sources, the only primary sources, of that philosophy. Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) 'Stephen Brown', with reference to the two volumes of The Satanic Letters, 1992, and (ii) 'Thorold West', with reference to the manuscript[s] of *Naos: A Practical Guide To Modern Magick*, 1989.

This view describes what it is convenient to term ONA 2.0, that is, based only on works by Anton Long between 1976 and 1992.

3. The third, and most recent, view defines the O.N.A (ONA 1.0) as both the sorcery and the individual way to wisdom (lapis philosophicus) embodied in the spiral-bound 1989 typescripts circulated as *Naos* in which the terms such as 'mundane', 'satanism', and 'national socialism' do not feature. Hence,

> "there is only one source: the stand-alone manual of modern sorcery and a hermetic guide to discovering wisdom that is described in the 1989 collection of texts titled *Naos: A Practical Guide To Modern Magick*. All other sources that have hitherto been assumed by whomsoever are unnecessary, with Naos clearly written without any mystification." [6]

By studying (i) the texts which contain those three definitions of "what is the ONA/O9A", (ii) the literature given in the footnotes of those texts, (iii) by considering what constitutes a primary source, and (iv) by avoiding fallacies of reasoning, [7] the reader can decide for themselves which definition seems most appropriate.

In regard to term 'mundane' the third view (that is ONA 1.0) given above, can be disregarded since the term is not mentioned in that 1989 primary text.

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One Theme: Mundanes

One theme, or rather trope, [8] prevalent in items, pro and con, about the modern occult movement known by the acronym O.N.A is a misunderstanding of the term 'mundane' as exemplified in a 2017 article by academic Della E Campion. [9] In that article, referenced by several other authors in relation to the O.N.A, she states that the use of the term is a form of "status elevation" to demonstrate that members of the ONA are "superior to mundane people" and a means where the O.N.A can "out-dark" other Satanists and thus present itself as the darkest and most genuine expression of modern Satanism.

However, as has been pointed out, Campion

> "uses sociological and psychological theories and ideas to make claims about and assumptions regarding the personal intent of the authors of the culling texts [and] extrapolating from those claims and assumptions, Campion proceeds to make claims and assumptions about the intent of the O9A itself, thus providing a classic example of the fallacy of illicit transference." [10]

In esoteric terms, she uses existing causal abstractions [11] to classify, to portray, and attempt to understand an esoteric movement instead of using O.N.A primary sources. This failure, in the matter of the O.N.A, to find and to use primary sources is endemic and one manifestation of the zeitgeist of our times where there is a lack of scholarly research [12] and a reliance on fallacies such as the appeal to authority and ad populum.

In version 7 of the *Glossary of O9A Terms* [13] the term 'mundane' is described in the following way:

> "Exoterically, mundanes are defined as those who are not of our sinister kind that is, as those who do not live by The Law of the Sinister-Numen (qv). Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions."

The distinction between the exoteric and esoteric meanings of a term or concept is an important aspect of esotericism, an aspect neglected by academics and others:

> "Exoteric refers to the outer (or causal) form, or meaning, or nature, or character, or appearance, of some-thing; while esoteric refers to its Occult/inner /acausal essence or nature.
>
> What is esoteric is that which is generally hidden from mundanes (intentionally or otherwise), or which mundanes cannot perceive or understand. Causal abstractions tend to hide the esoteric nature (character) of things, and/or such abstractions describe or refer to that-which is only causal and mundane and thus devoid of Dark-Empathy.
>
> Thus, a form manufactured by an Adept for some Aeonic purpose - for example, a tactic to aid strategic aims - has an outer appearance and an outer meaning which is usually all that mundanes perceive or understand, even though it has an (inner) esoteric meaning." [14]

Anton Long linked the distinction to the terms Zahr (Dhir) and Batin from Muslim philosophy used to describe the difference between the exoteric (Zahr) or common meaning and understanding and use of a term, and the esoteric (Batin) often aurally transmitted meaning and use of a term. [15]

Defining Mundanes

The following extract from a text by Anton Long dating from 2011, and thus a primary source for ONA 2.0, explains the usage of the term mundane:

> "One of our axioms is that we classify humans as either our kind or as mundanes. Our kind currently, and for some previous Aeons, amount to perhaps five per cent – the creative or the defiant minority who latently or by means of their pathei-mathos have a certain natural intelligence, a certain instinct, a certain type of personality, certain personal qualities.
>
> Another of our axioms is that in general (with many exceptions) mundanes are made, not born, and that therefore perhaps a majority of human beings (though certainly not all) have the potential to cease to be mundanes. Most of course will never realize this potential, for a variety of reasons. A corollary of this axiom is that the children of mundanes have not as yet reached the age when mundanity becomes or could become fixed – their natural pattern of behaviour.
>
> Thus the reason why children in practical terms are exempt from being considered fair game, a resource, and

why we consider certain activities by adults involving children – and certain proclivities, in adults, in respect of children – to be dishonourable and not something our own kind would do. For such things are one mark of mundanity – of those not able to or capable of controlling or changing themselves.

This axiom of potential within others is one reason why, in respect of culling for instance, we always give mundanes a sporting chance – to see if they can react in a non-mundane manner and so provide evidence of their potential to change." [16]

Another primary source for ONA 2.0 is an earlier (2003) text by Anton Long which provides the wider context for the term:

"Honour, according to and as defined by the ONA, is a specific code of personal behaviour and conduct, and the practical means whereby we can live in an evolved way, consistent with the sinister perspective, and aims, of our Sinister, our Satanic, Way. Thus, personal honour is how we can change, and control, ourselves and live a sinister, a satanic, life. Honour not only defines our personal behaviour, and imposes upon us certain duties and obligations, but it also defines us, as individuals that is, it is an essential part of our identity, as individuals who live by the Law of the New Aeon, and it distinguishes us from the mundanes, from all those who are not-of-us, who do not belong to our kind.

Honour is what binds our ONA family; what makes our ONA family, what makes and what marks our new way of living. For us, our honour is more important than our own lives, and it is this willingness to live and if necessary die for and because of our honour that makes us strong, fearsome, and enables us to live life on a higher level than any mundane. For it is through honour through our fearlessness, our scorn of our mortal death that we come to exult in Life itself. Our honour means we are fiercely loyal to our own kind to those who, like us, live by honour and our prepared to die for their honour." [17]

Haereticus Reputandus
2025
v.2.01

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[1] A primary source is defined in the Appendix

[2] *The Order of Nine Angles: Cosmology, Practice & Movement*, 2023, https://doi.org/10.1080/1057610X.2023.2186737

[3] *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, 2023, https://doi.org/10.1080/1057610X.2023.2195065

[4] In a letter to Michael Aquino dated 7th September 1990 ev, Anton Long wrote:

"we feel there can be no religious dogma about Satanism or the LHP: no subservience to someone else's ideas or ways of living. Each individual developes their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal. Thus we uphold anarchism." Included in facsimile in https://archive.org/download/satanicletters-1/satanicletters-1.pdf

He also wrote:

"I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become 'dogma' or a matter of faith. I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else." A facsimile of the letter is included in https://archive.org/download/satanicletters-2/satanicletters-2.pdf

This lack of authority is manifest in the O9A principle termed the authority of individual judgment. In a letter to Michael Aquino dated 20th October 1990 ev Anton Long wrote that the O9A way is:

"guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical." Satanic Letters of Stephen Brown, Volume I, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

In a letter to a Miss Stockton, dated 19th June 1991 eh, he wrote:

"I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain.

I inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this

representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be.

My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff.

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine." Satanic Letters of Stephen Brown, Volume I, https://archive.org/download/sataniclletters-1/sataniclletters-1.pdf

[5] *The Boundaries Of O9A Philosophy*, 2021, https://archive.org/download/o9a-boundaries-philosophy-v9_202209/o9a-boundaries-philosophy-v9.pdf

[6] *Longusian Occultism: The Primary Source*, 2025, https://archive.org/download/longusian-tradtion-primary-source/longusian-tradtion-primary-source.pdf

A facsimile of the typescripts of Naos, as circulated in 1989, is at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

[7] A summary of the most common fallacies is provided in the Appendix.

[8] Trope: a figure of speech (verbal and written) which is far fetched; a motif, a motive or theme, that represents something which is illogical (such as a fallacy of reasoning) or which is unproven or hearsay or propaganda. The fallacies of reasoning include the appeal to authority and ad populum.

qv. John Dryden, Juvenal (1697) "Where the Trope is far fetch'd, and hard, 'tis fit for nothing but to puzzle the Understanding."

[9] *The Culling Texts: Mythology, Authority, and Human Sacrifice in the Order of the Nine Angles*. La Rosa Di Paracelso 2, 2017.

[10] *Another Academic Misinterpretation Of The O9A*, 129 yf (2018), https://archive.org/download/misunderstanding-the-o9a-v5b_202109/misinterpretation-o9a-v5.pdf

[11] Abstractions - denotata - hide the true nature of Reality:

"The esoteric problem with denoting, by means of an ascribed name or a given expression, is essentially two-fold. First, esoteric-empathy inclines us toward a knowing of the numinous essence that such a denoting obscures or hides, and part of which essence is a revealing of ourselves as but one nexion to all other Life, sentient and otherwise. The second problem with denoting is that there exists in various ancestral cultures world-wide (including some Indo-European ones) an older aural tradition of how it is not correct – unwise – to give names to some-things, and of how some 'names' are 'sacred' because their very use is or could be an act of what we would now describe as sorcery/magick and which naming and which use of such names often tends toward disrupting the harmony between individuals, family, community, land, ancestors, 'heaven and earth', that many folk traditions were designed to aid." Anton Long, *Denotatum – The Esoteric Problem With Names*. Included in *Marcheyre Rhinings - Being Some Writings Relating To The Rounwytha*, 123 yfayen (2012).

"Abstractions (aka causal abstractions) are manifestations of the primary (causal) nature of mundanes, and are manufactured by mundanes in their mundane attempt to understand the world, themselves, and the causal Universe. Exoterically, abstractions re-present the mundane simplicity of causal linearality – of causal reductionism, of a simple cause-and-effect, of a limited causal thinking [...]

Understood exoterically, an abstraction is the manufacture, and use of, some idea, ideal, 'image' or category, and thus some generalization, and/or some assignment of an individual or individuals to some group or category. The positing of some 'perfect' or 'ideal' form, category, or thing, is part of abstraction. Abstractions hide the true nature of Reality – which is both causal and acausal, and which true nature can be apprehended and understood by means of The Dark Arts, and thus by following the Occult way from Initiate, to Adept, and beyond." *The Error of Egoism*, 122 yfayen (2011).

[12] qv. the Appendix.

[13] Version 7.05, https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf

[14] qv. *Some Notes Concerning Language, Chants, and Acausal Entities*, Anton Long, 122 yfayen (2011).

[15] In the neglected two-part text *Concerning Esoteric and Exoteric Languages*, Anton Long wrote that what

> "has to be considered is that the ONA uses certain words in an esoteric way – with a specialized Occult meaning – so that words such as archetype and nexion and psyche have specific esoteric meanings over and above, or instead of, their accepted common exoteric usage. Thus, and for example, a word such as Satanas may have an esoteric (batin) meaning and an exoteric (dhir) meaning – with the dhir meaning referring to what mundanes understand as Satan (a particular male causal and demonic form), and the batin meaning referring to what ONA initiates understand as an acausal (non-temporal, non-causally defined) entity Satanas who/which can shapeshift and who/which exists (when in the acausal) outside of our limited (causal) categories such as male/female, singular/plurality, and past/present/future.
>
> Hence, the accepted exoteric understanding of, and/or the appearance of some-thing – such as a name or chant – is not necessarily a guide to or an indication of its esoteric meaning, its use, or its efficacy in terms of sorcery." 122 Year of Fayen (2011), https://archive.org/download/esoteric-and-exoteric-languages/esoteric-and-exoteric-languages.pdf

[16] *Mysterium – Beyond The ONA*. 122 Year of Fayen.

[17] *The Code of The New Aeon: Warriors, Freedom and the Sinister Way*. 114 yf.

Appendix
Primary Sources And Some Fallacies Of Reasoning

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Primary Sources

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Source:
https://archive.org/download/rational-discourse-internet/Rational_Discourse_Internet.pdf

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We Observe

We observe, with a mixion {1} of resignation, understanding, and *sang froid*, the masculous posturing, the military and economic plans, of the now most powerful Vulgarian in the world not long ago elected as President of a particular nation. We few who via a modern hermetic ἄνοδος – or variations thereof {2} – have physically, emotively and interiorly discovered what we can only poorly describe as an a-causal world beyond yet within the causal world of Vulgarians (and their satraps) past and present.

Discovered by means such as spending three months alone in a flimsy tent in a wilderness area; {3} by training ourselves to run twenty-six miles in around four hours, {4} and by and with a companion learning to play a three-dimensional, seven board, alchemical and noetic game. {5}

Because of such personal experience we intuit what seems to be the inevitable consequences of the policies of that Vulgarian just as our ilk have, over millennia, observed or felt or experienced all such consequences. There will be conflicts, military, economic, regional and otherwise, causing personal and familial and social problems, as there will be for others in some targeted area the destruction of infrastructure and deaths. All excused, justified, by a Vulgarian and by his satraps.

We, unlike so many, will not try to interfere in the causal world where temporal, named, causes (some -ism or some -ology) and satrapian propaganda and a lack of acausal understanding, a lack of an Aeonic perspective, {6} still prevail. For, like some forgotten enclave on some forgotten island, or some indigenous tribe in some inaccessible place, our traditions, our ancestral knowledge, will continue to be taught from one person to another, from one generation to the next.

Naturally, as experience over decades has revealed, we in this modern world will continue to be demonized.

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{1} A neglected spelling of mixtion, implying the condition or state of being mixed, melded, compounded, combined.
{2} https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdom_second.pdf
{3} qv. Appendix II of https://theo9away.wordpress.com/wp-content/uploads/2025/04/misunderstanding-part-two.pdf
{4} The basic physical challenges [of an Initiate] are:
For men, (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 pounds; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours.
For women, (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 pounds; (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.
Those who, before beginning their quest along the 7FW, have already reached such standards should set themselves greater physical challenges and achieve them.
{5} https://sevenoxonians.wordpress.com/wp-content/uploads/2025/02/the-original-star-game.pdf
{6} qv. ‘The Aeonic Perspective’ in https://theo9away.wordpress.com/wp-content/uploads/2025/04/misunderstanding-part-two.pdf

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There Arrives A Moment

Lapis Philosophicus And The Millennial Perspective

There arrives a moment in the lives of some individuals who from personal practical experience, or from a hermetic quest (ἄνοδος) for Lapis Philosophicus {1} such as the modern Hebdomian Way, {2} know if only intuitively the flaws that are part of our human nature and which flaws are evident in the impersonal wars, the armed conflicts, which have bedevilled us for millennia and resulted in so many deaths, so much destruction and so much human suffering. This is the moment of a personal choice: to be or to remain distant from such matters or to actively try in some way to act.

A moment well-described over a century ago by the novelist Charles Dickens:

Chapter 1

The Period

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

Many individuals, in many lands, over many millennia have lived their own answer of seeking to 'hold the line' as Myatt explains in two essays based on this own personal experience. {3} In a hermetic quest, the choice is well-described in an ancient text, tractate XIII, that formed part of the Corpus Hermeticum involving as it does in a 'separation from the world',

> 1. 1 Ἐν τοῖς Γενικοῖς, ὦ πάτερ, αἰνιγματωδῶς καὶ οὐ τηλαυγῶς ἔφρασας περὶ θειότητος διαλεγόμενος· οὐκ ἀπεκάλυψας, φάμενος μηδένα δύνασθαι σωθῆναι πρὸ τῆς παλιγγενεσίας· ἐμοῦ τε σοῦ ἱκέτου γενομένου, ἐπὶ τῆς τοῦ ὄρους καταβάσεως, μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλῃς κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι. τοιμος ἐγενόμην καὶ ἀπηνδρείωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης· σὺ δέ μου καὶ τὰ ὑστερήματα ἀναπλήρωσον οἷς ἔφης μοι παλιγγενεσίας <γένεσιν> παραδοῦναι προθέ μενος ἐκ φωνῆς ἢ κρυβήν· ἀγνοῶ, ὦ Τρισμέγιστε, ἐξ οἵας μήτρας ἄνθρωπος ἐγεννήθη, σπορᾶς δὲ ποίας.
>
> 2. Ὦ τέκνον, σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν.

> 1. When, father, you in the Exoterica conversed about divinity your language was enigmatic and obscure. There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.
>
> Thus I prepared myself, distancing my ethos from the treachery in the world. Therefore - by explaining it either aloud or in secret - rectify my insufficiencies since you said you would impart Palingenesis to me. Trismegistus, I am unknowing of what source a mortal is begotten and from what sown.
>
> 2. My son, noetic sapientia is in silence, with the sowing the genuinely noble. {4}

The Hermetic Quest

In the Ποιμάνδρης (Poemandres) tractate of the Corpus Hermeticum, written between c.100 and c.230 ev, the personal quest is described as a journey through seven spheres during which the initiate 'offers up' - transcends - certain personal traits:

> καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῇ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.
>
> "Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour

> which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." {5}

In the Hebdomian Way, these qualities are enumerated in terms of the seven stages, or degrees, of initiation:

° 1. That vigour - enthusiasm - which grows and which fades.
° 2. Those dishonourable machinations.
° 3. That eagerness which deceives.
° 4. The arrogance of authority over others.
° 5. Profane insolence and reckless haste.
° 6. The bad inclinations occasioned by a comfortable life-style.
° 7. The lies that lie in wait. {2}

Thus, the modern quest involves seven practical tasks, outlined in Appendix Two, which experience has shown to be effective in transcending those seven personal traits. The quest can also reveal a millennial perspective; the knowledge of metamorphosis which is the axiom that all supra-personal ideated constructs manufactured or described by humans are supra-personal and causal in nature, and therefore are not only subject to change, to metamorphosis over causal time, but have a limited life-span, just as the living organisms of Nature, presenced on Earth, have a limited span of life. Such supra-personal human manufactured constructs include States, nations, cultures, and Empires; and also ideas, ideals, legends, myths, and ideologies, and even religions, all of which, over periods of causal time, are subject to revisions, meliorations, varying interpretations, schisms, reformations and counter-reformations. Philosophically, this esoteric knowledge is, as Aristotle explained, of ἀρχὴ and change apprehend by us as physis, φύσις:

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is. {6}

The hermetic quest is therefore to attain an internal balance, between our mortal being and Being itself, since as described in the Renaissance text *Tabula Smaragdina Hermetis*,

> quod inferiora superioribus et superiora inferioribus respondent. {7}
>
> For the higher is as the lower with the lower as the higher.

Being was described in several ways in the Corpus Hermeticum, including as both male-and-female (ἀρρενόθηλυς) in the Poemandres tractate, as the Monas (μονάς) and The Theos (ὁ θεός) in tractate IV, and in tractate XI as the genesis:

> ἵνα πάντα γίνηται τὰ γινόμενα ἢ τὰ ἅπαξ γεγονότα ἢ τὰ μέλλοντα γίνεσθαι. ἔστι δὲ τοῦτο, ὦ φίλτατε, ζωή· τοῦτο δέ ἐστι τὸ καλόν, τοῦτο δέ ἐστι τὸ ἀγαθόν, τοῦτό ἐστιν ὁ θεός.
>
> of everything brought-into-being; what is coming-into-being, what has come-into-being, and what will come-into-being. This, my friend, is Life; this is the beautiful, this is the noble; this is the theos. {8}

Thus many of the texts of the Corpus Hermeticum, which formed the basis for hermeticism ancient and modern, had a more nuanced view of Being than the monolithic one presented by modern translations such as those by Mead, Copenhaver et al, where Being, the genesis of beings, is simply described as God, or as 'the father' familiar from the Christian religion.

Being itself has been variously understood in a non-Christian way, through for example traditional metaphysics, through the ontology of Martin Heidegger, and as the numinous/The Numen in Myatt's pagan philosophy of pathei-mathos. {9}

The Monas And The Millennial Perspective

The beginning of tractate IV is interesting:

> Ἐπειδὴ τὸν πάντα κόσμον ἐποίησεν ὁ δημιουργός, οὐ χερσὶν ἀλλὰ λόγωι, ὥστε οὕτως ὑπολάμβανε ὡς τοῦ παρόντος καὶ ἀεὶ ὄντος καὶ πάντα ποιήσαντος καὶ ἑνὸς μόνου, τῆι δὲ αὐτοῦ θελήσει δημιουργήσαντος τὰ ὄντα
>
> Because the artisan crafted the complete cosmic order not by hand but through Logos

You should understand that Being as presential, as eternal, as having crafted all being,
As One only, who by thelesis formed all that is. {10}

As is the following in v.11 which arguably hints at a millennial perspective

πᾶν δὲ τὸ γεννώμενον ἀτελὲς καὶ διαιρετόν, καὶ αὐξητὸν καὶ μειωτόν, τῶι δὲ τελείωι οὐδὲν τούτων γίνεται. καὶ τὸ μὲν αὐξητὸν αὐξάνεται ἀπὸ τῆς μονάδος, ἁλίσκεται δὲ ὑπὸ τῆς αὐτοῦ ἀσθενείας, μηκέτι δυνάμενον τὴν μονάδα χωρῆσαι

Everything that is begotten is unfinished, partible,
Liable to decline, resurgence
Which do not befall what is complete
For what is resurgent is resurgence from Monas
But what is brought low is so by its own malady
Because unable to hold Monas.

Conclusion

Modern hermeticism, as manifest for example in the Hebdomian Way, provides an individual alternative to the conflicts, internal and external, of our societies. A chance to perceive and understand our world without ideas, ideals, legends, myths, ideologies, and religion. An evolution beyond causal constructs such as States, nations, 'patriotic' cultures, hegemonies, and that supra-personal inclusion-exclusion which was and still is the genesis of so much turmoil, destruction, and deaths.

Selann Ibotæ, et allæ
October 2024

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{1} As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone". For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἦ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{2} https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdomian-way.pdf

{3} (i) https://davidmyatt.wordpress.com/wp-content/uploads/2024/03/holding-the-line.pdf (ii) https://davidmyatt.wordpress.com/wp-content/uploads/2024/04/dm-sequel-holding-the-line.pdf

{4} The translation is by Myatt who explains his use of terms such as 'noetic sapientia' and 'Palingenesis' in his extensive commentary: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{5} https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{6} Metaphysics, Book 5, 1015α, Translated by Myatt. The translation and commentary are included here as Appendix One.

{7} The Latin text is from *Secretum Secretorum Cum Glossis Et Notulis: Tractatus Brevis Et Utilis Ad Declarandum Quedam Obscure Dicta Fratris Rogeri*, published in 1920.

{8} Which translation by Myatt - https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf - brings to mind the Greek term καλὸς κἀγαθός of which he wrote in his monograph *Classical Paganism And The Christian Ethos*,

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-

mathos or through a certain type of education or learning - nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing." https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/belief-and-reason-v7b.pdf

{9} https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

(10} As Myatt controversially notes in his commentary:

artisan. δημιουργόν. See Poemandres 9. The theme of an artisan-creator, and their artisements, is common to the third tractate (Ιερός Λόγος) as well. That the tractate begins by using the term artisan, rather than theos, is perhaps significant.

that Being. The conventional and grammatical interpretation is "you should understand him as..." although how such a human-type gender could be adduced from or manifest by how the 'body' of the artisan-creator is described in subsequent verses is an interesting and relevant metaphysical question. Can, or should, a 'body' that cannot be touched, that cannot be seen, that cannot be measured, that is not separable - οὐδὲ διαστατόν - and thus which is not conventionally 'human', be described as male? It is to suggest such metaphysical questions (and the limitations of ordinary language in describing and answering such metaphysical questions) that I have here departed from convention and used 'that Being' instead of 'him'. The term 'Being' also has the advantage that it avoids the gender bias implicit in translating θεὸς as 'god' given that 'god/God' implies a male entity [...]

presential. πάρειμι. Presential - from the classical Latin praesentia - means "having or implying actual presence", as manifesting (as being presenced) in a locality or with an individual, and is thus more apposite here than the rather bland word 'present'. Cf. the use of 'presenced' in Ιερός Λόγος 2, et sequentia.

One only. ἑνὸς μόνου. A formulaic mystic phrase, implying uniqueness. Cf. ordinary usage in Plato, Crito 47, ἢ ἑνὸς μόνου ἐκείνου [...] ἑνὸς μόνου.

thelesis. θέλησις. Given what follows - τοῦτο γάρ ἐστι τὸ σῶμα ἐκείνου, οὐχ ἁπτόν, οὐδὲ ὁρατόν, οὐδὲ μετρητόν, οὐδὲ διαστατόν - a transliteration to suggest something other than a human type 'will' or 'desire'; such as 'disposition'. That is, Being (whatsoever of whomsoever Being is, in terms of gender and otherwise) is predisposed to craft - to presence - being as beings: as immortals (deities), as mortals (humans) and otherwise, qv. Ιερός Λόγος, Poemandres 8 ff, and Poemandres 31: οὗ ἡ βουλὴ τελεῖται ἀπὸ τῶν ἰδίων δυνάμεων (whose purpose is accomplished by his own arts).

Editorial Note: In regard to θέλησις, unlike other sources LSJ (Liddell, Scott, Jones: Ancient Greek Lexicon) provides three obscure, non-Christian, non-Hebraic sources for the word:

° Stoicorum Veterum Fragmenta, Ed. H. von Arnim, Leipzig 1903
° Phlegon Trallianus Paradoxographus, ii A.D. Ed. O. Keller, Rerum naturalium scrip<*>ores Graeci minores, vol. i, Leipzig (T.) 1877
° Epistula, v Pythagorae et Pythagoreorum Epistulae.

Hence, further research is required regarding the non-Christian use of the term.

Appendix One

Some Notes on Aristotle, Metaphysics, Book 5, 1015α

Text

ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.

Translation

Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

Commentary And Notes

physis. φύσις. A transliteration, since (i) this is a fundamental philosophical principle/term that requires contextual interpretation, and (ii) the English words 'nature' and Nature not only do not adequately describe this principle but also lead to and have led to certain misunderstandings of Aristotle in particular and of classical Greek culture in general.

quidditas. οὐσία. Quidditas – post-classical Latin, from whence the English word 'quiddity' – is more appropriate here than 'essence', given the metaphysical (ontological) context and given that 'essence' now has so many non-philosophical connotations. An interesting alternative would be the scholastic term haeceitty. As with physis, quidditas

is a philosophical term which requires contextual interpretation.

changement inherent. The expression ἀρχὴν κινήσεως is crucial to understanding what Aristotle means in respect of physis. In regard to κίνησις, since Aristotle here does not mean 'motion' or 'movement' in the sense of Newtonian physics (with its causal concepts of force, mass, velocity, kinetic energy), and since such physical movement is what the English words 'motion' and 'movement' now most usually denote, then alternatives must be found. Hence the translation 'changement'.

For what Aristotle is describing here is 'change', as for example in the natural development, the unfolding, the growth, of some-thing living that occurs because it is living; because it is possessed of Life and which Life is the ἀρχή of the changement, the 'original being' (the φύσις) from whence being-becomes to be often perceived and classified by us in orderly ways.

What is described is an a-causal change, of being-becoming – of being unfolding – and thus fulfilling the potentiality of being within it. Hence why here Aristotle writes ἀρχὴν κινήσεως, which describes the potential changement inherent in certain beings. [1] That is, the a-causal origin of beings-becoming, or having become, and which beings (having changed, developed, unfolded) we then perceive and classify in orderly ways [2], such as by shape or usefulness to us, or by a notion such as causality: in terms of physical- 'movement'. Which is why, in Aristotle, there is a relation between φύσις, μορφή, and εἶδος – εἶδος in the sense of 'perceiveration' and not, as in Plato, denoting an abstract 'form' or an 'ideal' – διὸ καὶ ὅσα φύσει ἔστιν ἢ γίγνεται, ἤδη ὑπάρχοντος ἐξ οὗ πέφυκε γίγνεσθαι ἢ εἶναι, οὔπω φαμὲν τὴν φύσιν ἔχειν ἐὰν μὴ ἔχῃ τὸ εἶδος καὶ τὴν μορφήν.

Thus φύσις is what is a-causal in beings and which acausality is the origin of the 'natural' order that unfolds because of the potentiality of being to become, to presence in the causal, whence to be perceived by us in various orderly arrangements and/or arranged in terms of usefulness, and which arrangements/usefulness include τὸ καλόν – and thus schemata, τάξις [3] – and ἀρετή.

substantia. ὕλη. I have chosen to use the etymon of the English word 'substance' – qv. substantia in Thomas Aquinas, *Sententia libri Metaphysicae* – to again (i) emphasize the need for contextual interpretation in respect of a specific philosophical term, and (ii) to avoid whatever misunderstandings may arise from the modern (non-ontological) connotations of words such as 'matter' and 'substance'.

as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. The sense of γένεσις here implies a 'coming-into-being' rather than just 'generation', just as φύω implies a being 'burgeoning' – unfolding, revealing itself (its physis) – rather than just 'growing'.

the potentiality of a being or as what a being, complete of itself, is. The Greek word ἐντελεχείᾳ is compounded from ἐν ελει ἔχει and the sense here – in relation to ἐνυπάρχουσά – seems to be twofold: of a being as an unchanged being, and of what a being has become (or is becoming) as a result of a change, for both types of being actually exist, are real. One exists as a being as it is and has remained, and one exists as the being it has become (or is in the process of becoming) through the potential for changement inherent within it. Thus, for Aristotle, physis denotes the being of both types of being.

David Myatt
March 2015

[1] In respect of ἀρχὴ as implying what is primarily inherent, qv. 1012b-1013a.

[2] As Thomas Aquinas wrote: "Sciendum est autem, quod principium et causa licet sint idem subiecto, differunt tamen ratione. Nam hoc nomen principium ordinem quemdam importat; hoc vero nomen causa, importat influxum quemdam ad esse causati." *Sententia libri Metaphysicae*, liber 5, lectio 1, n 3.

[3] Regarding 1078a, τοῦ δὲ καλοῦ μέγιστα εἴδη τάξις καὶ συμμετρία καὶ τὸ ὡρισμένον (the most noticeable expressions of kalos are schemata and harmony and consonancy), my view – given the context – is that τάξις here is best translated as "schemata", rather than "order" or "arrangement" both of which are vague, open to mis-interpretation, and unrelated to the context, which context is mathematical beauty. Similarly, ὁρίζω (to me) suggests consonancy, echoing as that (now somewhat obscure) English word does both by its use by, among others, Shakespeare (Hamlet, Act 2, Scene 2, 286) and also by its relation to the almost 'mathematical beauty' of some music (as evident for example in the counterpoint of JS Bach).

Furthermore, just because the Greek has συμμετρία it does not necessarily follow that the English word 'symmetry' is an appropriate translation, considering how the word symmetry is now used and has been used, in the West for many centuries, and especially in relation to art (in terms, for example, of objects and the human body).

Given that Aristotle in 1078a is referring to geometry in particular and mathematics in general, then an appropriate translation is 'harmony' – as in "a collation of representative signs or marks, so arranged that they exhibit their agreement and account for their discrepancies or errors." A harmony, in other words, that is most evident (as I mentioned in my essay) in Euclid's Elements, as schemata and consonancy are therein evident, most of the contents (theorems) of which book – deriving from people such as Pythagoras – were known to Aristotle.

Thus, a translation such as "the chief forms of beauty are order and symmetry and definiteness" can in my opinion lead to projecting onto Aristotle what he may not necessarily have meant; and projecting onto in respect of how we

now, over two thousand years after Aristotle, understand and use such common English terms. Hence, also, why I sometimes use obscure English words (which may suggest a relevant meaning) or transliterations (as in physis).

===

Source:

https://davidmyatt.wordpress.com/aristotle-metaphysics-1015%ce%b1/

Appendix Two

The Seven Tasks

1.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {1} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful. {2}

2.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route.

The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

°°°

{1} Recommended translations with commentaries: (i) Copenhaver, *Hermetica*, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, *Corpus Hermeticum, Eight Tractates,* 2017, ISBN 978-1976452369

{2} The noetic Star Game is descried in *The Star Game And The Hebdomad*, https://sevenoxonians.wordpress.com/wp-content/uploads/2022/01/hebdomad-star-game-v3.pdf

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Longusian Occultism
The Question Of Primary Sources

If there is a modern esoteric tradition based on a hermetic 'seven fold way' written about between 1976-1992, and described by the acronym O.N.A, and a later post-1992 development of that tradition described by the acronym O9A, then what are the differences between that pre-1992 tradition, which we may term the Longusian Occult tradition or O.N.A 1.0, and the post-1992 O9A tradition which could be termed ONA 2.0.

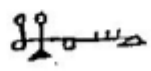
The most fundamental differences are that, as described in the typewritten texts included in the 1989 collection *Naos: A Practical Guide To Modern Magick* {1} and privately published in a limited edition of 63, compared to ONA 2.0, there was no overt satanism; no insight roles; no dialectic of interference in the world by means of politics or otherwise; no support for whatever antinomian reason of National Socialism; no 'mundanes'; no code of 'kindred honour'; no axiom of the authority of individual judgment; and no Labyrinthos Mythologicus with its japes, tests, riddles, mythology, and misdirections.

In Naos, which was the first public description of the hermetic 'seven fold way', the way to Adeptship was described as 'physis magick', with physis a transliteration of the Greek φύσις and used in the Poemandres tractate of the Corpus Hermeticum. In addition, although 'satan' in mentioned in Naos it is only:

> "in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names 'to create or draw down a particular force or entity in a magickal working,' with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they - is/are linked to an alchemical process, and as a 'dark god' - Shaitan - to one of the paths linking the seven spheres:

	Path	Word of Power	Sigil	Image
1	☽ → ☿	Noctulius		XV
	☽ → ♀	Nythra		XIII
	☽ → ♂	Shugara		XVIII
	☽ → ☉	Shaitan		VII
	☽ → ♃	Aosoth		XIV
	☽ → ♄	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ♄	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
	♀ → ♄	Velpecula		XIX
	☉ → ♂	Kthunae.		IV
	☉ → ♃	Atazoth		V
	☉ → ♄	Vindex		XII
	♂ → ♃	Davcina		III
	♂ → ♄	Sauroctonos		IX
21	♃ → ♄	Naos		XX

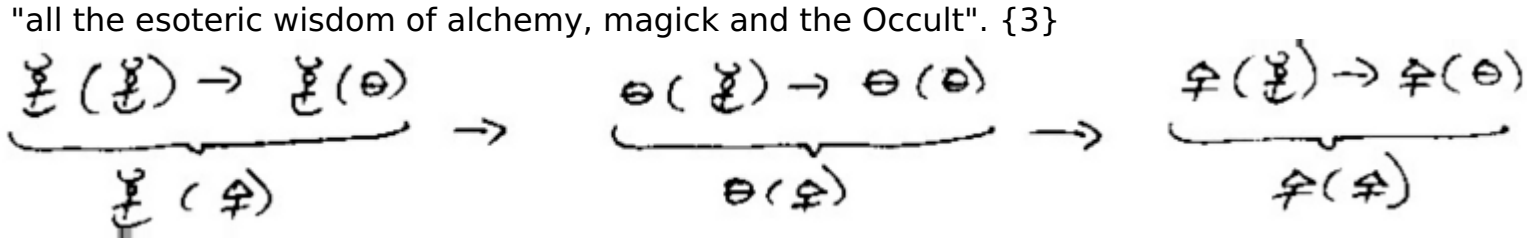
Septenary Pathways
(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

> Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months." {2}

In practice, Naos was a stand-alone manual of modern sorcery and a hermetic guide to discovering wisdom.

> The techniques given in the present work enable any individual to follow the path to wisdom: to achieve that genuine, individual, freedom which even today is a rare commodity. Magick, as a Way or path, is essentially a means to discover this individual freedom or liberation - and this freedom is 'internal': the emergence of the Adept, that is, the development of insight, both personal and 'Occult'. Of all Occult traditions, the septenary is perhaps the most practical and direct as a means of attaining this insight.

Which insight is known in the alchemical tradition as the discovery of lapis philosophicus, with The Star Game - as outlined in Naos with its wordless alchemical symbolism manifest in its pieces and movement in three dimensions across seven boards - according to the author of a text in Naos a "nexus between the causal and the acausal" and manifesting "all the esoteric wisdom of alchemy, magick and the Occult". {3}



The Nine Alchemical combinations which form the pieces of The Star Game

What was outlined in this stand-alone manual of modern sorcery and hermetic guide was a tradition initially taught in the ancestral way of a guide personally advising, usually secretly, a pupil or two about the tradition with the pupil(s) expected to do the practical work, to undertake the tasks of each grade, by themselves or with a companion.

All this changed when ONA 2.0 - with its add-ons such as the axiom of individual judgment, the Labyrinthos Mythologicus, and antinomian satanism and National Socialism, and under the guise of 'Anton Long' 1.0 or 'Anton Long' 2.0 {4} - went public around 1992 greatly aided by the individually accessible, and at the time unfettered, Internet, with their being no public distinction between O.N.A 1.0 - the stand-alone and individual manual of modern sorcery and hermetic guide to Lapis Philosophicus - and the toxic mixture, bubbling away in a publicly visible cauldron and given away for free, that was and is known by the acronym O9A.

In retrospect a clear distinction should have been made, with the O9A - ONA 2.0 - renamed as a 'fork' of the individual and clandestine human software that was O.N.A 1.0 and contained within Naos. Moreover, ONA 2.0 was, in its source code and like a certain computer operating system in the 1990s, full of software bugs and bloatware the most insidious of which was the axiom of individual judgment which:

> "in practice it meant that anyone could interpret O9A esoteric philosophy and praxis in whatever way they wanted and establish their own 'O9A nexion' which propagated that interpretation, with there being no authorized version of O9A philosophy and praxis, no person or nexion claiming to officially represent the O9A and thus in possession of the authorized version or interpretation or able to denounce a particular 'O9A nexion' or declare it proscribed." {5}

In effect, anyone, anonymous or otherwise and often via the Internet, could declare themselves to be O9A, as many did, and given the apparent growth and world-wide influence of ONA 2.0 with its antinomian praise of National Socialism, it was almost inevitable that attempts would be made to discredit ONA 2.0 and, by association O.N.A 1.0, and portray it as dangerous, as a significant or potential threat to the status quo with the campaign of discrediting the O9A {6} remarkably successful for by 2018 the O9A was being described as "the most extreme far-right network in the world," {7} and as "the most dangerous far right terror movement operating in the world today," {8} with an item on a popular Internet site devoted to 'rock' and Black Metal music and other such genres stating that:

> "the once-obscure – and now influential – forty-year-old Satanic Neo-Nazi organization, The Order of Nine Angles (O9A), whose membership over the past decade has grown from a handful to an estimated 2000 adherents worldwide." {9}

This discrediting was a natural consequence of the Labyrinthos Mythologicus, of the axiom of individual judgment and of the use of the Internet, with this initial error (the 'software bug') and the subsequent failure to correct it, blameable on 'Anton Long' 1.0 and/or on 'Anton Long' 2.0.

In regard to the primary sources of the Longusian Occult tradition it is our considered opinion that there is only one source: the stand-alone manual of modern sorcery and a hermetic guide to discovering wisdom that is described in the 1989 collection of texts titled *Naos: A Practical Guide To Modern Magick*. {1} All other sources that have hitherto been

assumed by whomsoever are unnecessary, with Naos "clearly written without any mystification".

> The techniques given in the present work enable any individual to follow the path to wisdom: to achieve that genuine, individual, freedom which even today is a rare commodity. Magick, as a Way or path, is essentially a means to discover this individual freedom or liberation - and this freedom is 'internal': the emergence of the Adept, that is, the development of insight, both personal and 'Occult'. Of all Occult traditions, the septenary is perhaps the most practical and direct as a means of attaining this insight.
>
> Gelis Sangster et al
> JD 2460725.1

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{1} A facsimile of the 1989 *Naos* collection is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

The title refers to the seventh board of The Star Game, named after the star Naos in the constellation of Zeta Puppis.

{2} *Naos And Satan*, https://archive.org/download/naos-and-satan/naos-and-satan.pdf

{3} An illustrated guide to The Star Game is available at https://archive.org/download/star-game-101_202311/star-game-101.pdf

{4} In 2012 Professor Connell Monette wrote that it could be that "the name has been used by multiple individuals over the last 30 years." *Mysticism in the 21st Century*, Sirius Productions, 2013.

This was echoed in the 2023 article *The Order of Nine Angles: Cosmology, Practice & Movement* whose authors wrote that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors." https://doi.org /10.1080/1057610X.2023.2186737

{5} *Ethics And The O9A Movemen*t, 2024, https://archive.org/download/ethics-and-the-o9a/ethics-and-the-o9a.pdf

{6} The story begins in 2013 with an FBI confidential informant (CI) who would later become an undercover agent provocateur and paid US$78,133.20 plus expenses of $4,378.60 for his work between February 7, 2018 and early 2020. Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, https://www.scribd.com/document /606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

As a witness for the prosecution in a criminal trial of neo-nazi Kaleb Cole in 2021 the CI admitted to working undercover as the transcript of his testimony revealed:

> 19/20 Q You were present at a meeting on January 9, 2020, at the
> 19/21 home in Conroe, Texas, correct?
> 19/22 A Yes, sir.
> 19/23 Q And Mr. Cole and Mr. Denton were there, correct?
> 19/24 A That's correct.
> 19/25 Q You were there in an undercover capacity, correct?
> 20/1 A Correct.
>
> https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

On or around 2013 the CI and his wife started an American 'chapter' (nexion) of the O9A called Tempel ov Blood, a moniker stolen from and previously used in the late 1980s by a short-lived cult, established in Thurston County in the State of Washington, which was based on the Vampire mythos with the cult described in the book *Tales Of Sinister Influence* published by Ixaxaar Publications in 2006.

With help from the FBI the CI began to self-publish Occult books under the imprint of Martinet Press. One of these books was *The Devil's Quran*; another, the dystopian violent and graphic novel *Iron Gates*. He also established an Internet presence for his 'nexion' and began publishing items about the O9A and corresponding with other self-declared O9A followers.

Over the years the CI, at the instigation of the FBI, produced 'black propaganda' - successfully used by the FBI in the 1950s and 1970s as part of a Counter Intelligence Program, https://web.archive.org/web/20120910071729/http: //www.icdc.com/~paulwolf/cointelpro/cointel.htm - the main themes of which were inciting terrorism against Western governments, including America; inciting and supporting misogyny, sexual abuse, and rape; and supporting the patriarchal ethos and the principle of 'might is right'.

This 'black propaganda' became an essential part of the post-2018 narrative about the O9A, and formed the basis of a 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground* - https://thequietus.com /opinion-and-essays/black-sky-thinking/ona-fascism-nazis-folk-horror-underground-occult/ - which mentioned the CI's 'tempel ov blood', stated that the O9A was a group with 'members', and which accused the O9A of advocating rape and "random attacks on innocent victims" as well as having as a 'member' a person, resident in England, convicted of sexual offences.

This public article was also one of the first to employ the fallacy of illicit transference: (i) by claiming a convicted criminal was a 'member' of the O9A and involved with an O9A nexion, and (ii) by citing the CI's material as a source, and (iii) stating that this criminal, his self-described British-based 'O9A nexion', and such material were representative of the O9A and thus 'proved' the O9A condoned sexual abuse, misogyny, and terrorism.

The employment of this fallacy became one of the foundations of the public narrative used to discredit both ONA 2.0 and ONA 1.0.

{7} Mail on Sunday, 2 January 2021

{8} https://web.archive.org/web/20250219081822/https://www.thejc.com/news/home-secretary-urged-to-ban-nazi-satanist-group-that-vows-to-combat-jewish-influence-mahliz0u

{9} https://thequietus.com/opinion-and-essays/black-sky-thinking/ona-fascism-nazis-folk-horror-underground-occult/

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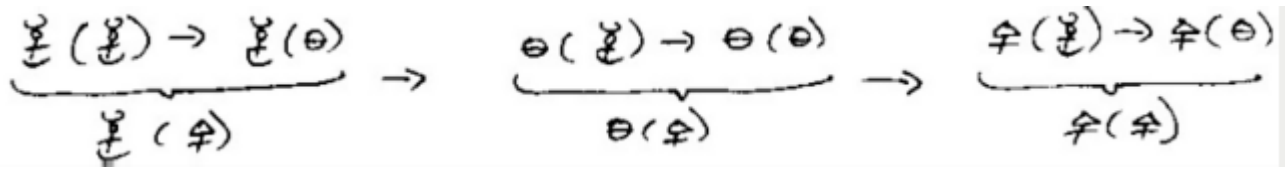

The Nine Angles

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A Fundamental Error

In regard to the Order of Nine Angles (O9A, ONA) a fundamental error that many academics, and many others, have made and do make is that of assuming that one specific and time-limited method (praxis) used in one stage of the hermetic Seven Fold Way, that of External Adept, represents the raison d'être of the O9A. This particular method, this particular personal learning experience, is the task known as an Insight Role which only lasts from between twelve and eighteen months {1} after which the individual moves on to the next stage, involving as that stage does the arduous, the difficult and decidedly individual rite of Internal Adept during which the individual withdraws from society for between three to six months. Hence the name Internal Adept as opposed to External Adept.

The rite of Internal Adept and what the individual discovers, through it, about themselves and the external world, betake the individual far beyond sorcery and 'satanism' of whatever type (and by whomsoever defined) and far beyond a direct involvement in the world (political or otherwise) because there is no desire within them to attempt to directly, causally, dialectically change what-is into something, some idea or ideal, some person of some group has posited as part of some ideology or some movement for social and/or political change.

For it is the hermetic and practical Seven Fold Way, with its personal and individual and decades-long enantiodromia, that is the raison d'être of the O9A, not an ideology political or otherwise and not 'satanism' by whomsoever defined.

One aspect of the insight, the perceiveration, that the rite of Internal Adept engenders in the individual is what has been termed The Aeonic Perspective; that is, of the metamorphosis of Aeons and their associated civilizations - their genesis and their nature and their necessary decline, replacement, and ultimate demise - and that this metamorphosis also applies to not only the causal governments, societies, nations, ideologies and religions, of such Aeons and civilizations, but also to the causal abstractions that such causal entities manufacture during their temporal life.

The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites germane to the External Adept and the personal learning that can result from a temporary, time-limited, exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.

Thus an Adept concentrate on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, {2} science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to "seek the violent overthrow [of] Western civilization through violent means," {3} be such means described by the Establishment and others as "terrorism" or otherwise.

For not only will that causal entity termed Western civilization naturally decline and fall and be replaced in the not too distant future, probably within the next hundred years or so, but such violent means means will achieve little, if anything, of any consequence in Aeonic terms, as Myatt during his years of neo-nazi activism came to understand from personal experience. {4}

As Anton Long explained in 2012:

> "Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time." {5}

Furthermore,

> "that what, for human beings, is esoteric, evolutionary – that which presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings. Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

> This is why initiatory Occult groups and orders of our kind exist – to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonic changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature." {6}

The rite of Internal Adept quintessentially expresses the nature of the Seven Fold Way and thus the nature of the O9A itself since it is a hermetic quest, an ἄνοδος, whose goal is the discovery of Lapis Philosophicus, that is, of wisdom. {7}

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The Rite Of Internal Adept

> The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.
>
> The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.
>
> The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

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The journal of one person who successfully undertook the rite in the 1990s reveals the nature of the task, and as one commentator noted it involves complete oblivion of the ego. {8}

That academics, critics and opponents of the O9A, have ignored or not known about or have dismissed the important and necessary task of Internal Adept reveals either their lack of research into or a prejudice regarding the O9A.

The Longusian Collective
2024

{1} The practical tasks of the Seven Fold are described (pp.10-15) of *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf

In regard to Insight Roles the suggested tasks are varied and include:

> § Join the Police or one of the armed forces and live the active life that such a profession entails.
>
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
>
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

These tasks are not mandatory for it is one of the exercises of the External Adept to find a suitable role using as their guide the fact that it should be the opposite of their perceived nature with them expected to be honest in assessing that nature. Thus one suggestion of the early O9A was that a person who was something of a hedonist should become a Buddhist.

{2} As noted in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum*, this older spelling implies more than the modern usage associated with the word 'craft'. https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf

{3} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

{4} As Rachael Stirling noted in her 2021 monograph *The Peregrinations Of David Myatt: National Socialist Ideologist* by late 1998 Myatt had "rejected not only covert action and the pursuit of politics as the principal means of societal change but also introduced the need for a rural way of living."

The change was outlined in his essay *The Fundamental Problem* - published in issue number 30, dated March 109 yf (1998) of his *The National-Socialist* newsletter and his two-part *Revolutionary Fantasies*, the first part of which was published in issue 31 of that newsletter.

{5} Anton Long, *O9A Adversarial Action – Success or Failure?*, https://rounwytha.wordpress.com/2012/06/19/o9a-adversarial-action-success-or- failure/

{6} *Anton Long, The Aeonic Perspective of the Order of Nine Angles*. e-text, 2011.

{7} In esoteric terms wisdom is manifest in (i) that balanced individual judgement that results from practical usually challenging experiences over many years, and (ii) a particular, personal, and ancient understanding of Nature and of our place in Nature often acquired by a working rural life.

{8} The comment is included in an appendix to *Diary of an Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

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The Question Of O9A Membership

Prefatory Note

Given the recurrent and false accusation that the Order of Nine Angles (O9A, ONA) has "members" we republish here two items written a few years ago, and one item written this year, about the matter. Regarding those making and repeating the accusations, as noted in *Vitae Homeri*,

θνητοῖσιν ἀνωΐστων πολέων περ οὐδὲν ἀφραστότερον πέλεται νόου ἀνθρώποισι.

Of all the things that mortals fail to understand, the most incomprehensible is human intent

Perhaps they should have heeded what Sophocles wrote in Oedipus Tyrannus:

οὐκ οἶδ᾽ ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ

I do not know: about things I have no knowledge of, I am silent

In regard to the two items republished, as Aristotle wrote in Metaphysics, 982a:

εἶτα τὸν τὰ χαλεπὰ γνῶναι δυνάμενον καὶ μὴ ῥᾴδια ἀνθρώπῳ γιγνώσκειν τοῦτον σοφόν

The wise person is the one able to understand complex matters such as those that seem incomprehensible to [other] mortals

Given their use of fallacies of reasoning the unwise ones have obviously never read Aristotle:

Aristotelis Hermeneutica Analytica Elenctica

Εστι δη των εν τω διαλέγεσθαι λόγων τέτταρα γένη, διδασκαλικοί και διαλεκτικοί και πειραστικοί και εριστικοί [...]

διδασκαλικοί μεν οι εκ των οικείων αρχών εκάστου μαθήματος και ουκ εκ των τού αποκρινομένου δοξών συλλογιζόμενοι (δεῖ γαρ πιστεύειν τον μανθάνοντα), διαλεκτικοί δ' οι εκ των ενδόξων συλλογιστικοί αντιφάσεως, πειραστικοί δ' οι εκ των δοκούντων των αποκρινομένω και αναγκαίων ειδέναι το προσποιουμένω έχειν την επιστήμης (δν τρόπον δε, διώρισται εν ετέροις), εριστικοί δ' οι εκ των φαινομένων ενδόξων μη όντων δε συλλογιστικοί ή φαινόμενοι συλλογιστικοί. περί μεν ούν των αποδεικτικών εν τοῖς Αναλυτικούς είρηται, περί δε των διαλεκτικών και πειραστικών εν τοις άλλοις· περί δε των αγωνιστικών και έριστικών νύν λέγωμεν.

River Isis Collective
June 2023 ev

I.

An Occult Phantom Menace

A journalist - seeking an interview, and with a history of writing about the O9A according to anti-fascist orthodoxy - once asked an O9A comrade of mine the following question: "Are you a genuine member of the Order of Nine Angles?"

Since my O9A comrade did not deign to answer the question and curtly refused the request for an interview, I have decided to answer the question for her.

While a plain "yes" might have sufficed for an answer - and a "yes" which a journalist, and others, could accept or might not accept - the question itself is not that simple, for implicit in it are three causal abstractions, three ideas which require defining/explaining: "genuine" and "member" and "O9A".

While such questions, and my answers, may seem pedantic, they are necessary and indeed important if one is seeking to rationally understand something termed the O9A and seeking to rationally understand "us", we who associate ourselves with "the O9A". And rationally understand as opposed, for example, to formulating or expressing an often hasty often emotive often personal and often journalistic or biased political opinion about "the O9A" and about "us".

A rational understanding which, judging by what that journalist *et al* have written and said over the past few years, is missing from all public and mainstream discourses about the O9A.

What, we ask, is a "genuine" member of the O9A, as opposed, for example, to someone pretending to be or declaring themselves to be a "member" of the O9A, and how is such genuineness to be established? What does "membership" of something termed the O9A mean? And what does the appellation - the term - "Order of Nine Angles" signify and imply?

° Alpha: What is the Order of Nine Angles, the O9A?

Most latter-day journalists, and apparently all anti-fascists, together with some politicians, seem to believe the O9A is a group or organization with members and which group that journalist *et al* classify or describe by other terms such as "satanic" and "neo-nazi" which of themselves require explanation if one really is a questioning, a rational, seeker of aletheia (ἀλήθεια) since, for example, there are several definitions of both "satanic" and "neo-nazi", including how Anton Long - et al, associated with the O9A - understand the terms "satanic" and "neo-nazi". {1}

We and others of our ilk have in recent years answered that alpha question: the O9A is not a group or organization in the conventional - hierarchical, organized - sense but rather is an Occult philosophy - a changing, evolving, sub-culture, a genré, a genus, a "sinister tradition" - which individuals can associate themselves with, or identify with, or believe in. An Occult philosophy whose foundations include Hellenic hermeticism, Greco-Roman paganism, and a Britannic Rounwytha tradition and whose core Occult praxis is the Seven Fold Way. {2}

° Beta: Membership.

Since the O9A, rationally apprehended by a seeker of aletheia, is an Occult philosophy - a changing, evolving, sub-culture, a genré, a genus - there is no membership *per se*. As mentioned by "Stephen Brown" - aka Anton Long - in a letter to "Kimberly" dated 25th September 1992 eh,

> "Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." {3}

The confusion by non-O9A folk over "membership" seems to have arisen from four causes.

First, by individuals identifying with aspects of O9A philosophy - or who misunderstood O9A philosophy - describing themselves as, or being described by others (such as journalists or anti-fascists) as O9A members.

Second, by aspects of O9A philosophy, and/or aspects of O9A praxis, being misunderstood or misinterpreted, classic examples of which are (i) (mis)describing the O9A as "neo-nazi", (ii) (mis)describing the O9A as misogynist when O9A philosophy is anti-patriarchal, {4} pro-Sapphic, {5} and regards women as "the key to creating, opening – and keeping open – nexions to the acausal," {6} and (iii) (mis)describing the O9A as supporting Social Darwinism - "might is right" - when it regards Social Darwinism and the instinct of "might is right" as de-evolutionary. {7}

Third, because misunderstandings and misinterpretations of O9A philosophy are embedded in parts of that philosophy, forming a mythic labyrinth which the student of O9A philosophy or the aspirant O9A sorcerer or sorceress are expected to find their way through; a kind of "mythic narrative" they can learn from and understand in an esoteric (not an exoteric) context.

> "Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work.
>
> Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one’s own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists)." {8}

Fourth, because part of the O9A Seven Fold Way, in its early stages, involves the individual novice sorcerer or sorceress forming their own autonomous O9A or O9A-inspired nexion (group, Temple, cell, clan, tribe) and recruiting other individuals to join it and thus become "members" of that nexion, some of which "members" may go on to follow the Seven Fold Way and form their own nexion.

° Gamma: Genuineness

In the matter of being an alleged or a self-declared member of the O9A, how can the genuineness of membership be determined? A laminated membership card complete with O9A logo? A welcome letter from some Leader/Führer/Mage or from some "official representative" giving a PO Box or e-mail address? By contacting some Leader/Führer/Mage in person (or via e-mail) or by contacting some "official representative" operating a PO Box or some e-mail address? Or by showing some newspaper cutting or some book or viewing some web-page or blog where the alleged or self-declared member is described as a member of the O9A?

Naturally not, (i) given the clandestine and illusive nature of "the O9A", as described by anti-fascists, by most journalists, and by some academics. Naturally not, (ii) given that the O9A is, when rationally apprehended by a seeker of aletheia, an Occult philosophy, a changing, evolving, sub-culture, a genré, a genus, a "sinister tradition", an "occult phantom menace", and not a group or organization with a hierarchy and "members". Naturally not, (iii) given the fundamental principle of The Authority Of Individual Judgement which means that no one person, no one nexion, no collocations of O9A nexions, can ever represent the O9A or speak or write "on behalf of the O9A." Naturally not, (iv) because there are no officials, no 'outer representative,' {9} no leader to confer such membership.

J.B.
Oxonia
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{1} In regard to National-Socialism, refer to *The Two Interpretations Of National Socialism* included in *O9A: A Modern Heresy*, https://gawathan.files.wordpress.com/2022/12/heresy-second.pdf

{2} The Seven Fold Way is described in the chapter *The Seven Fold Way Of The Order Of Nine Angles* in the 300 page *The Seofonfeald Paeth*, available at https://web.archive.org/web/20210109173432/https://wyrdsister.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

See also the chapter *The Alleged National Socialism Of The O9A* in *The Seofonfeald Paeth*.

{3} The letter is included in facsimile in volume II of *The Satanic Letters of Stephen Brown*. The letters are available from (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf

The meaning of such 'membership' - such presencing/seeding of the O9A - is explained in Part III: *Membership And The Sinister Game*.

{4} The Anti-Patriarchal O9A Ethos, written in 2017, is included in *The Seofonfeald Paeth* op. cit.

{5} See the novel *Breaking The Silence Down*, which forms part of the O9A Deofel Quintet, available at https://web.archive.org/web/20201024085551/https://omega9alpha.wordpress.com/deofel-quartet/

{6} "It is women who are the key to creating, opening – and keeping open – nexions to the acausal. Thus, in the O9A, women are of fundamental importance, equal partners, and indeed essential to the O9A, with the O9A ethos contrary to and opposed to the misogyny still so rife in the Western world,as elsewhere." *The Anti-Patriarchal O9A Ethos*, included in *The Seofonfeald Paeth* op. cit.

{7} Qv. O9A texts such as (i) Culling As Art, (ii) The De-Evolutionary Nature of Might is Right, and (iii) The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts. All three texts are included in https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf

{8} Extract from a 2017 article by davidrosalesgiron88 on the Praefuscus Ferrum blog, available at https://web.archive.org/web/20171012003451/https://praefuscusferrum.com /2017/05/21/corpus-nine-thirteen/

Another extract:

> "From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested.
>
> To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose."

As someone using the nym Northwind wrote in 2017:

> "For beginners, the O.N.A. is a total mystery and puzzle – and deliberately so. Try to google the material and you'll find a truckload of it, but after two months of reading you're more confused than from the onset. It takes years to get some manner of grip on it – which is obviously by intentional design, to test the seeker's will and resolve. You'll turn away pretty soon if you do not have this sinister flame burning inside."

{9} The role of 'outer representative' was a jape designed to test a particular person; to ascertain if they had enough knowledge of the O9A and/or the occult or personal skill (empathy, intuition) to realize it was a jape. See the text *Was The O9A* '*Outer Representative*' *Role A Jape?* in *O9A: A Modern Heresy*, https://gawathan.files.wordpress.com/2022/12/heresy-second.pdf

The text includes the following quotation from a 2011 item by Anton Long: that it was

> "just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades. The ploy was for a candidate or an initiate to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an authority – and the necessary hierarchy to gift such authority – was in fact a contradiction of our raison d'être; a fact we of course expected those incipiently of our kind to know or sense."

II.

The Accusation Of Membership Of The O9A

° Accusation: The O9A has members, some of which O9A members have been convicted of sexual offences or have called for sexual violence.

In respect of members, as we and others have repeatedly said and written:

(i) The O9A - being an esoteric philosophy (a sinisterly-numinous mystic tradition, a changing, evolving, sub-culture which individuals sometimes identify with or may be influenced by) and not a group or organization - has no members, and never has had any members.

What that is probative - what evidence admissible in a Court of Law - have that those wh propagate the accusation that those they name as having been convicted of sexual offences or who are alleged to have called for sexual violence are or were "members" of the O9A?

Where, for instance, is the paper or the electronic trail? Where, for instance, is a forensically examined laminated O9A membership card complete with O9A logo? Where is a forensically examined welcome letter or message signed by some Leader/Führer/Mage or by some "official representative" giving a "brick and mortar" address or a PO Box or e-mail address where there is proof (such as fingerprints) of who wrote it or who signed it or who sent it electronically?

No one has ever provided anything probative - any evidence - regarding O9A membership. It seems that the accuser believe that someone saying they are a "member" of the O9A, or someone alleging that a person is a member of the O9A, is evidence of O9A membership. But of course it is not.

There is nothing probative regarding O9A membership, and nothing probative to prove that anyone anywhere is or ever was a member of some entity termed the Order of Nine Angles.

(ii) Those named in respect of sexual crimes may have been interested in the O9A, generally because they have either (a) misunderstood O9A esoteric philosophy based as it is on an individual years-long hermetic quest along the O9A Seven Fold Way, as explained in books such as the 1989 *Naos* text and in the 2019 text *The Seofonfeald Paeth*, or (b) those people have gotten lost in the O9A's Labyrinthos Mythologicus designed as that was to test, select, confuse, mislead and intrigue.

(iii) Having an interest in the O9A, being in possession of O9A literature, displaying the O9A sigil, claiming to be in contact with the O9A, and even calling one's self O9A does not make a person a "member" of the O9A.

(iv) Of people named as being convicted of sexual crimes or who were alleged to have been O9A members when and where did those named individuals say or write that they were members? Where is the paper or the electronic trail, the actual evidence that they said or wrote such a thing?

Is someone saying they are a "member" of the O9A evidence of O9A membership? No, of course not.

Is an allegation that some person is a member of the O9A evidence that the person in question is a member of the O9A? No, it is just hearsay or a malicious allegation.

(v) Even if some individuals convicted of sexual crimes or of inciting sexual violence described themselves as O9A members or associates or as followers of O9A philosophy or as following the Seven Fold Way, then it is illogical to infer that O9A/O9A philosophy/the Seven Fold Way is or are responsible for such crimes, or somehow incited those individuals to do what they did. Illogical because that would be committing the fallacy of *secundum quid et simpliciter* by using the case of one individual or the cases of a few individuals to blame, to castigate, a group or a philosophy.

Would the accusers of the O9A condemn Catholics world-wide, and Christianity as a religion, on the basis that some monks, some priests, some Christian ministers and preachers have been convicted of certain criminal offences involving children? Probably not, as that would be illogical, and yet they persist in irrationally believing and illogically claiming that the O9A encourages and condones sexual abuse, paedophilia and rape because some individuals who may have *claimed* to be members of the O9A or are *alleged* by others to be members of the O9A have been convicted of certain criminal offences even though the O9A is, correctly apprehended, an Occult philosophy, a changing, evolving, sub-culture, a genré, a genus, a 'sinister-numinous tradition' and not some entity which has "members".

Morena Kapiris
Oxonia
April 2021 ev

III.

Membership And The O9A Sinister Game

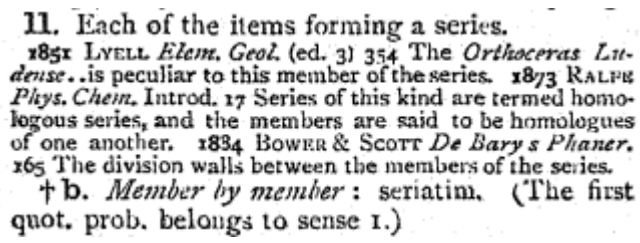
The Sinister Game was described in a 2012 text titled *Playing The Sinister Game – A Brief ONA History* {1} and was developed in the 1970s long before the advent of the public Internet in the days when O9A texts were typewritten and if required photocopied and sent by means of posted letters. One of its early aims was to test and select candidates who desired to join an established nexion and thus be initiated or wanted to learn about satanism and O9A occult traditions.

If a candidate who desired initiation passed the selection process - part of which antinomian process was described in that 2012 text - then they were informed that the O9A did not undertake initiations since it was an Occult philosophy, an Occult tradition, and that it was the individual who had to initiate themselves using a ritual of self-initiation described in a typewritten text and then undertake to follow the Seven Fold Way again as described in a typewritten

text, which texts were first published, with a few amendments, in the 1989 collection of texts titled *Naos*. With only a few exceptions in over two decades the candidates then lost interest in the O9A.

Since the Seven Fold Way involved self-initiation and the task of forming, from scratch, their own group or nexion, recruiting individuals for it, and performing ceremonial rituals, they 'presenced' O9A Occult philosophy, its Occult tradition, and thus 'seeded' the O9A in another locale with the occasional result that one or more of the 'members' of that nexion would go on to follow the Seven Fold Way and thus seed the O9A in a new locale.

That is, they formed a series, a link, and thus were 'members' of that series, that link:



11. Each of the items forming a series.

1851 LYELL *Elem. Geol.* (ed. 3) 354 The *Orthoceras Ludense*..is peculiar to this member of the series. 1873 RALFE *Phys. Chem.* Introd. 17 Series of this kind are termed homologous series, and the members are said to be homologues of one another. 1884 BOWER & SCOTT *De Bary's Phaner.* 165 The division walls between the members of the series.

† **b.** *Member by member*: seriatim. (The first quot. prob. belongs to sense 1.)

It is this sense that Anton Long, often the pædant - another other things, including the inventor of the O9A's Labyrinthos Mythologicus "designed as that was to test, select, confuse, mislead and intrigue" - used the term 'member' in a 1992 typewritten letter and in other texts.

> "Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." {2}

As for such 'seeding', a few non-O9A individuals over the decades have understood Anton Long's intent:

> "[Consider the] Order of Nine Angles as a Von Neumann machine but one with an open source code which allows mutation when replicating. As such, the only necessity for such a self-replicating device to work is putting it out there. After that it will do its work no matter if the creators are still involved or even if they remain alive. Once such a machine is set into motion, it remains active." {3}

The quotation was included in the 2013 article *O9A Internet Etiquette Guidelines*, with the author writing that it is

> "a good metaphor for how, exoterically, the O9A works, and has worked, both in the real world, and in cyberspace, with the virtual O9A Von Neumann machines that operate in cyberspace inspiring many, over the past decade, to build their own O9A machines in the real-world and, sometimes, develop newer models."

A few years earlier, on the now defunct *Sinister Times* blog, someone associating themselves with the O9A wrote about the process using another metaphor:

> "We, the world-wide sinister collective known as The Order of Nine Angles, are Open Source sinister software developers. We develop some programs for making human beings work better and in a more sinister way, we release the source code, and then we let people use and run with the software, and adapt it, change it, make it better. We also cooperate among ourselves and with other developers of our type of software to make it better. Other groups (LHP and RHP and so-called satanic) are like closed source, proprietary, software – they restrict access to the source code; they want people to pay for their software. They jealously guard their programs, and tell you it's the best. They hype it, market it, copyright it.
>
> In the Open Source model, it's what works that gets you kudos. We let out sinister software speak for itself."

Which metaphor of the O9A, and especially its Seven Fold Way, as open source software for programming or reprogramming human beings perhaps explains the O9A, and Anton Long's intent, in a way newer generations understand.

River Isis Collective
June 20213 ev

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{1} https://web.archive.org/web/20170725192527/https://omega9alpha.wordpress.com/the-sinister-game/

{2} Letter to Kimberly dated 25th September 1992; facsimile in https://archive.org/download/satanicletters-2/satanicletters-2.pdf

{3} pp.90-92 of *Definitive Guide To The Order of Nine Angles*, https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

This item is in the Public Domain

How To Spot a Pretender

Editorial Note, 2023. Reproduced below is an item from 2011 still relevant today {1} although the 'ten questions' have been supplemented by three more which are here appended to the original ten.

{1} See for example https://theo9away.files.wordpress.com/2024/03/entapment3b.pdf

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Over the past decade several mundanes – suffering from what we call The Charlatan-Ego Syndrome [1] – have spread the rumor, by means of the Internet, that they have taken over the ONA/are the new leader of the ONA/own the ONA/are the real ONA/have purged the ONA of undesirable elements (or doctrines), and so on *ad nauseam*.

These individuals are easily exposed, for several reasons:

(1) They cannot answer any of the ten questions [2] designed to test the esoteric knowledge of genuine ONA Adepts, and which answers to such questions ONA Adepts know by virtue of aural transmission. That is, ONA Adepts – those who have reached the stage of Internal Adept (or beyond) on the Seven-Fold Way – have acquired this knowledge personally from another ONA Adept.

Quite often, being unable to answer such questions, the pretenders then claim that "the questions are meaningless".

(2) The vast majority of ONA nexions do not have, and do not desire, an Internet presence, and form extended families known to each personally and who generally live in the same locality.

Most of the more traditional nexions (those following the Seven Fold Way) are in personal contact with someone from the Inner ONA [3]. But the pretenders do not know where these nexions are, let alone anyone in them.

(3) These pretenders have no documented sinister history under their real name; no practical sinister deeds done, in real life. All they have is them boasting about themselves via the medium of the Internet, usually anonymously, on blogs, websites, or forums they have set up themselves, or on other forums which they troll.

(4) These pretenders are almost always far less than fifty years in age. Given that it takes at least twenty-five years for someone (an adult) following the living tradition, the sinister way, of the ONA to achieve the grade of GrandMaster/LadyMaster/Magus, their claim is obviously ridiculous.

(5) These pretenders have not undertaken the three basic ONA tasks [4] the successful completion of which – together with other skills such as proficiency in the advanced Star Game – would mark then as ONA Adepts.

Where is their journal written during the Internal Adept rite? Where the recordings of them performing esoteric chant with a group? Where are the photographs of the advanced Star Game they have made? When asked to produce such documentary evidence – in private or in public – they make excuses/fail to respond/slink away/ or bluster that "such proof isn’t necessary," usually because they claim such tasks our "not relevant" or "are outdated".

(6) These pretenders are invariably male, and – by virtue of suffering from The Charlatan Syndrome – not only posturing egotists but also almost always ill-mannered and misogynist, blissfully unaware in their ignorance that:

(a) a large number (the majority) of ONA nexions are run/organized by women;
(b) the ONA has always had many Sapphic nexions;
(c) of all LHP/Satanic groups, the ONA has the largest percentage of women;
(d) there is a muliebral thread which binds traditional ONA nexions together, and which muliebral presencing forms one of the foundations of the living ONA tradition.

Thus, by their very attitudes, their behavior, their appearance (such as, in one instance, being grossly overweight), their macho posturing (such as, in another instance, a shaved head and goatee beard in imitation of LaVey the Magian), their lack of knowledge of this muliebral presencing and its importance, the fact they are unknown to our Sapphic groups and do not possess the faculty of empathy (let alone manners), they reveal themselves for who and what they really are.

It is to be expected, given human nature and ‘the Internet’ and the mystique of the ONA, that more ONA pretenders will emerge over the next decade or so; and also after that, as ‘the Internet’ evolves and new communication technologies emerge.

The Internet Fallacy

One mistake made by these ONA pretenders is that they suffer from the ‘Mister Wise Internet Syndrome’ and thus

delude themselves about the importance and relevance of the Internet.

However, for genuine esoteric seekers – either of what is known as the LHP or the RHP – the Internet is irrelevant, even as a source of genuine, reliable, esoteric knowledge. A genuine esoteric tradition is still taught aurally, person to person., and esoteric wisdom arises from a reflexion born from personal, direct, practical experience: from an alchemical symbiosis; from that acausal growth that arises slowly over causal time.

That is, it is personal practical experience over many years which brings esoteric knowledge – a learning from our own pathei-mathos. This learning cannot be rushed.

Thus, it does not even matter if these pretenders set up fake websites or blogs or forums using the Order of Nine Angles name or some variant of it. For they do not realize in their mundaneness that if anyone is fooled by such Order of Nine Angles name scams, then it just shows those people for the fools, the mundanes, they are, and that by setting up such fake sites, blogs, or forums, they are only attracting mundanes, boosting their own delusions, and doing us a favor; as they also are if they manage to attract sycophantic followers by their use of the ONA name.

The reality is that such pretenders and their scams are irrelevant – ephemeral, in Aeonic terms – and/or a source of amusement for us as well as for others.

For we are, we have been, and we shall be – through the centuries. A growing extended family, recruiting as we have recruited, teaching as we have taught, person to person. While they, with their few sycophantic followers (if any), and their fraud and their Internet scams, will fade away into obscurity after a few months or a few years. Meanwhile, the genuine esoteric seekers get on with the slow hard business of individually learning from direct, practical, experience – *sans* boasting about it and themselves via an ephemeral medium such as the Internet.

Sinister Moon
AoB
Order of Nine Angles
2011 ev / 122 Year of Fayen)

Footnotes

[1] This mundane affliction is similar in pathology to The Charlatan Syndrome (see below), save for the fact that the mundane suffering from The Charlatan-Ego Syndrome makes the additional claim – and/or has the additional deluded belief – that they are the leader of the ONA or have taken it over or have ‘reformed’ it or ‘are the real ONA’ or now ‘own the ONA’, and/or are influencing the ONA and ONA people by their ‘magic(k)’.

They also have an urge, which they cannot control, to make these grandiose egotistical claims public – almost always via the medium of the Internet.

The Charlatan Syndrome is when a person, a mundane, confers on themselves some grand-sounding title in a silly attempt to "prove" their credentials and their esoteric knowledge. Such spurious, publicly claimed titles, have included, in the past, Magister, Grand Magister, Ipsissimus, Adept, and claims such as being High Priest (of the Wibbly-Wobbly People, or High Priest of DarkLord Butt-Face, ancient deity of the ancient people of the Amorous Empire, or whatever, and so on, blah blah blah).

Sometimes, the pathology is so advanced that an individual claims to be the "true representative of Satan (or The Prince of Darkness)" duly appointed after some ritual or some mumbo-jumbo where Satan/The Prince of Darkness appeared to them and/or spoke to them and gave them a "mandate".

[2] These ten questions are:

1) What is the meaning and the correct uses [plural] of the term Fayen?

2) What alchemical season is appropriate to Dabih and why?

3) What is the reason that Petriochor is used in the Rite of Afsana, and what is this Rite?

4) What one [singular] terrestrial location is used in calling forth Yusra?

5) How do the Nine Angles relate to Azal, Dhar and Zamal, and what Earth-bound (causal) form (structure/construct) is used to symbolize this?

6) What symbolic structure/construct is beyond the (advanced) form that is The Star Game?

7) How does the causal phenomena perceived in the causal as "gravity" relate to a specific type of acausal energy, and what has this to do with the Dark Gods mythos and the nexion that is the planet Earth?

8) What is the esoteric name of the acausal entity that has the common exoteric name Satan?

9) What manuscript, other than *Al-Kitab Al-Alfak*, is a source for the nine emanations?

10) Where and when was *Al-Kitab Al-Alfak* written and what name/title appears on the first folio?

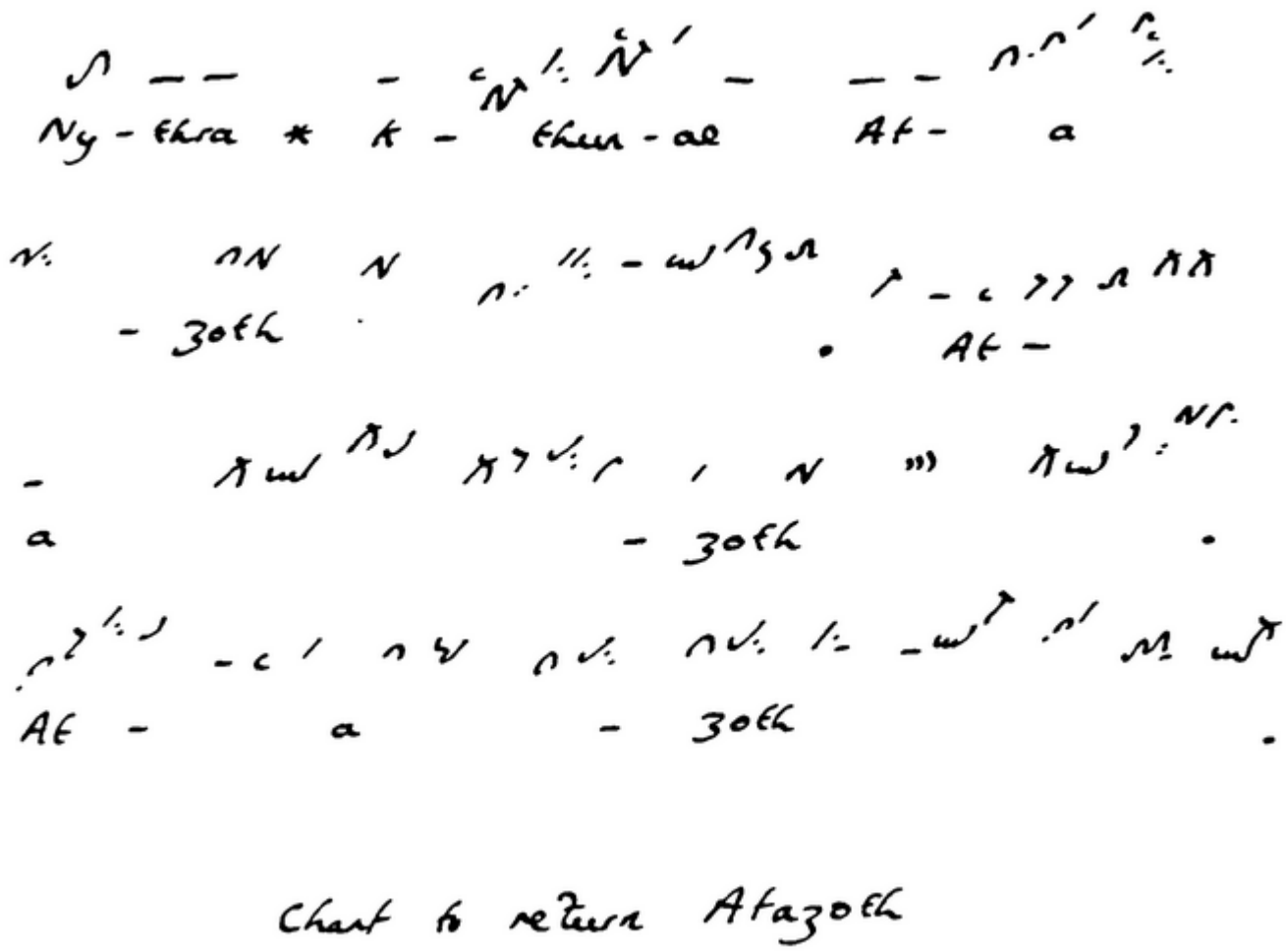
As has been pointed out in several ONA texts: "These answers (with one partial japed/boobytrapped exception) cannot

be found by searching the Internet or in published books and MSS, and are revealed aurally on an individual basis, and when required and/or when necessary, by the ONA Adept/Master/LadyMaster guiding the genuine LHP seeker/Dark Sorcerer/Sorceress."

Update: The three post 2014 questions are:

a) Please state - using the abstract symbolism, a(a) a(b) a(c) etc - what pieces you would place on the Mira board when the Star game is used to represent the current aeonic situation and how those pieces might change/move to re-present the beginning (by say, Vindex) of the presencing, predicted c. 2100 ev, that would be a practical manifestation of the logos of the O9A.

b) What is the historical antecedent of the chant illustrated in the following image, and what is the difference when it is chanted by cantors (note the plural) a fourth apart and a fifth apart?



Chant to return Afazoth

c) Explain why there are two classical esoteric modes - rather than one - associated with the septenary planet named Sol, and does this have anything to do with the Somnium Scipionis?

[3] The Inner ONA consists of ONA people recruited from traditional nexions who have achieved the Grade of Internal Adept and also accomplished some specialized tasks.

[4] These three basic ONA tasks are:

1) Undertaking the basic minimum physical challenges – which for men are (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

2) Undertaking the Grade Ritual of External Adept, and then the basic Grade Ritual of Internal Adept (at least three months living in the wilderness alone).

3) Performing, with a congregation and with cantors trained in esoteric Chant, The Ceremony of Recalling.

Source:
https://web.archive.org/web/20140815010738/http://lapisphilosophicus.wordpress.com/how-to-spot-a-pretender/

Deconstructing The O9A

Introduction

An analysis and critique based on research using Order of Nine Angles (O9A, ONA) primary sources [1] and on, and extensively quotations from, texts authored by those who have employed those primary sources to explain or to criticise the O9A and/or counter disinformation about the O9A and/or counter those who in writing about the O9A have committed certain fallacies of reasoning. [2]

The genesis of my study of the O9A was my interest in classical and Renaissance hermeticism and alchemy, and especially the texts of the Corpus Hermeticum, with the O9A initially at least a modern hermetic movement evident in its Seven Fold Way as first described in the spiral-bound collection of typescripts published in 1989 under the title *Naos* [3] with Part One titled *Physis Magick: A Practical Guide to Becoming an Adept*.

Part One Physis Magick: Practical Guide to Becoming an Adept

0 A Theory of Magick
I The Seven Fold Way
II Stage One: Initiation
III Tarot
IV Stage Two: Second Degree Initiation
V Stage Three: External Adept
VI The Star Game
VII Star Game: Esoteric Theory
VIII Stage Four: Internal Adept
IX Stage Five: Entering the Abyss

What was especially interesting was the use of the term physis, a transliteration of the Greek φύσις which Greek term occurs in the Poemandres tractate of the Corpus Hermeticum, a fact which formed part of O9A aural tradition but was uncommented on in published O9A texts until decades later, and completely and significantly ignored by both O9A critics and by academics who wrote about the O9A as was the explanation at the beginning of the Introduction to *Naos*:

Introduction

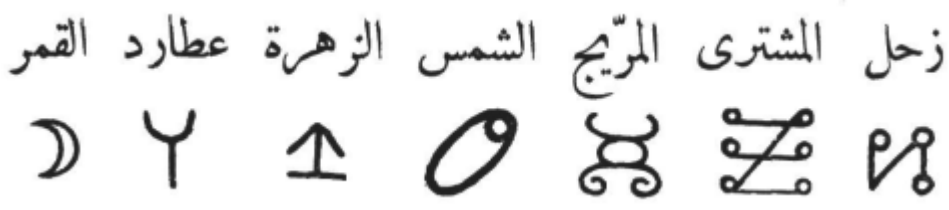
The purpose of the present work is to provide a self-contained and practical guide to esoteric magick based upon the septenary tradition. This hitherto secret tradition (also known as hebdomadry) is here published for the first time.

.and the fact that

Physis is divided into seven stages and these seven stages may be regarded as representing the varying degrees of insight attained. In terms of traditional magick, the stages represent Initiation, Second Degree Initiation, External Adept, Internal Adept, Master/Mistress (or High Priest/Priestess), Magus and Immortal.

Each stage is associated with a sphere of the septenary 'Tree of Wyrd' and has many attributions - some Occult, some 'pyschological' and some symbolic. For example, the first stage is the sphere of the Moon and is associated with Quartz, the alchemical process 'Calcination', the word 'Nox' and the three Tarot cards 18 Moon, 15 Lucifer, and 13 Death. Each sphere is regarded as tripartite in

Even as late as 2012 the O9A septenary Tree of Wyrd was being described in academia as just "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot," [4] revealing the lack of research into the O9A using primary sources given that the septenary system was centuries older, described in the Greek text of the Poemandres tractate of the Corpus Hermeticum (c. 100-230 CE) and formed the basis for the Arabic book *Ghayat al-hakim* (c.1050) and the Latin *Picatrix*, c.1300-c.1459.



Septenary System: Ghayat al-hakim

June Boyle
v. 1.05, December 2023

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(1) For the purpose of this monograph O9A primary sources are defined, with reference to the O9A being an esoteric philosophy (qv. Part One) as The Deofel Quartet, The Satanic Letters, and Naos, written by Anton Long, containing as they do the foundations of O9A esoteric philosophy, with his other writings between 1976 and 2012 expositions of that philosophy and, more often than not, part of his Labyrinthos Mythologicus, qv Part Three and *Discovering The O9A Aural Code*, https://archive.org/download/tests-o9a-code/tests-o9a-code.pdf

This definition differs from that of Fredrik Gregorius, that of Daveed Gartenstein-Ross and Emelie Chace-Donahue, and from that of Shanon Shah and associates Jane Cooper & Suzanne Newcombe, in their 2023 studies of the O9A which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source.

(2) Descriptions of the most common fallacies are given in Appendix One.

(3) https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

(4) The statement was made by Jacob Senholt in a book published by Oxford University Press in 2012, and is quoted in *Originality, Tradition, And The Order of Nine Angles*, , 2013, which is included - pp.139-146 - in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

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Part One

What Is The O9A?

While the O9A has been described in the Media and by many of its critics and opponents as a group with an ideology {1} with some claiming it has 'members' {2} those who have studied O9A primary sources describe it as an esoteric, an Occult, philosophy; with an esoteric philosophy,

> "a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure [...]
>
> The primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game {3} of which it is said in the 1989 collection of texts titled Naos: 'The Star Game contains, in its symbolism and techniques,all the esoteric wisdom of alchemy, magick and the Occult.' It is also described there as a nexus between the causal and the acausal." {4}

In terms of ontology and epistemology,

> i) Ontology
>
> It is postulated that the Cosmos has both causal and acausal aspects, or "universes". The causal aspect of the Cosmos - the causal continuum or universe - is the physical, phenomenal universe of a causal metric currently designation by the term four-dimensional Space-Time. This is the realm of causal energy and of experimental sciences such as Physics, Astronomy, Chemistry, and Biology, and the realm where we have our physical being. It is the universe of a linear Time and of the causality of past-present-future currently conventionally measured in terms of the passing of seconds, minutes, hours, days, and years.

The acausal aspect of the Cosmos - the acausal continuum or universe - is the realm of acausal energy and of an n-dimensional acausal continuum (where n is > 3 but ≤ ∞) of acausal Space and acausal Time. A living being such as ourselves is where acausal energy is presenced in the causal, with our psyche an expression of that acausality with aspects of that acausality conceptualized by us as archetypes, where an archetype is defined as a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born, its lives, and then it "dies" or changes, that is, its acausal energy ceases to be manifest in the causal or assumes another form.

ii) Epistemology

There are two types of knowledge depending on the object or objects of perception. Causal knowledge is of Phainómenon, of causality, and is the knowledge derived from the physical senses, from the experimental sciences, through reason, scholarly learning, learning from practical experience (pathei-mathos, πάθει-μάθος) and such things as conventional philosophy.

Acausal knowing is of acausality and its interaction with the causal and thus of such occurrences or manifestations as archetypes, mythos, mythoi, foreseeing, intuition, synchronicity, empathy, the supernatural, and pathei-mathos. In regard to the O9A, acausal knowing is also considered to be attainable through a hermetic quest, an ἄνοδος, such as the Seven Fold Way which includes the practical techniques of Insight Roles, Grade Rituals such as Internal Adept, Esoteric Chant and The Star Game. {5}

According to one source, this esoteric philosophy

> "has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; The Star Game; Esoteric Chant; the three to six month rite of Internal Adept. In terms of esoteric philosophy, the septenary Star Game and its fluidic alchemical symbolism and correspondences, and the ontology of causal, acausal, and nexions, make it unique and appropriately described by the term Longusian tradition and not by the name order of nine angles". {4}

Most if not all distinct Western philosophies are the creation of one person whose published writings or manuscripts are regarded as the primary sources of that philosophy. In the matter of the O9A, the philosophy was first expounded in *Naos* which could thus be considered the primary source with Anton Long the founder of that philosophy who in a 2023 interview admitted to using the pseudonyms Thorold West and Stephen Brown. {6}

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{1} Examples are in Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The document encapsulates the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{2} qv. *The Question Of O9A Membership*, https://archive.org/download/membership-allegations/membership-allegations.pdf

{3} An illustrated guide to The Star Game is available at https://archive.org/download/star-game-101_202311/star-game-101.pdf

{4} *The Question Of Anton Long And O9A Primary Sources*, 2023, https://archive.org/download/longusian-primary-sources_202308/longusian-primary-sources.pdf

{5} *The Boundaries Of O9A Philosophy*, 2021, https://archive.org/download/o9a-boundaries-philosophy/o9a-boundaries-philosophy-v5.pdf

{6} Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

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Part Two

The Perception Of The O9A

The current perception of the O9A both by the general public, and in academia, {1} is of being a satanist group or movement. Which perception arose from: (i) considering post-1989 polemics about satanism not as propaganda and dialectical, and thus as part of the O9A's Labyrinthos Mythologicus {2} but as the core of the O9A, and (ii) misunderstanding one stage of the practical Seven Fold Way - that of External Adept, with its twelve and eighteen months experiential learning through involvement in the world and its also twelve and eighteen months experiential learning of forming one's own nexion for the performance with others of ritual sorcery, and misunderstanding using in that nexion a text such as the *Black Book of Satan* - as the core of the O9A and its core praxis.

However, the core praxis of the O9A is the decades-long and individual Seven Fold Way whose two later stages with their Grade Rituals of Internal Adept and The Abyss betake the individual far beyond sorcery of whatever type and far beyond involvement in the world (political or otherwise) and no involvement with other individuals via a nexion or otherwise. Thus the Grade Rituals of Internal Adept involves the candidate living alone in an isolated, wilderness area for between three to six months, while the rite of The Abyss involves living alone in a cavern or cave for a lunar month. In both instances there is no satanism, personal or otherwise; just an individual living alone in the way and for the time described.

That these difficult individual tasks, just like learning The Star Game and performing Esoteric Chant both of which are described in *Naos*, either do not feature in even academic discourses about the O9A or are glossed over, is indicative of the general ignorance concerning the nature of the O9A. Which nature is of a hard, decades-long, individual, apolitical and hermetic praxis (ἄνοδος) which betakes the individual far beyond satanism however defined or practised.

The following details regarding the Grade Rituals of Internal Adept and The Abyss {3} express the individual, apolitical and hermetic ἄνοδος that is the essence of the original O9A. The Rite of Internal Adept is an enantiodromia, a balancing (ἀρρενόθηλυς) in the individual of the masculous and the muliebral which had been separated as described in the ancient Corpus Hermeticum {4} and which balancing provides an acausal perceiveration as described in an O9A text:

> "Their personal perceiveration is of the nameless, wordless, unity beyond our mortal, abstract, ideations of 'sinister' and 'numinous', of Left Hand Path and Right Hand Path, and also – and importantly – of 'time'. For it is our ideation of 'time' – with its assumption of a possible temporal progression, via various temporary causal forms, toward something 'better' or more 'advanced' or more 'perfect' (in personal or supra-personal terms) – that underlies the magian/ patriarchal/masculous approach that has dominated, and still dominates, Western occultism and esotericism in general, fundamental to which is a hubriatic egoism: the illusion that is the individual will". {5}

In non-philosophical terms, they develop the faculty of empathy. As a commentator noted in relation to a published journal of one Internal Adept the rite involves "complete oblivion for the ego". {6}

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to

the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

The Rite of Internal Adept as an enantiodromia, a balancing, ἀρρενόθηλυς, is further evidence of the hermetic, alchemical, roots of the O9A.

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{1} Refer to the *Satanism And Naos* and subsequent section of *The Sinisterly-Numinous Occult Tradition*, included - pp.25-28 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

{2} qv. the 2023 studies of the O9A by Fredrik Gregorius, Daveed Gartenstein-Ross and Emelie Chace-Donahue, and Shanon Shah and associates Jane Cooper & Suzanne Newcombe, which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

{3} The Seofonfeald Paeth, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{4} Pœmandres 18:

ἄκουε λοιπόν, ὃν ποθεῖς λόγον ἀκοῦσαι. τῆς περιόδου πεπληρωμένης ἐλύθη ὁ πάντων σύνδεσμος ἐκ βουλῆς θεοῦ· πάντα γὰρ ζῶια ἀρρενοθήλεα ὄντα διελύετο ἅμα τῶι ἀνθρώπωι καὶ ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει, τὰ δὲ θηλυκὰ ὁμοίως. ὁ δὲ θεὸς εὐθὺς εἶπεν ἁγίωι λόγωι, Αὐξάνεσθε ἐν αὐξήσει καὶ πληθύνεσθε ἐν πλήθει πάντα τὰ κτίσματα καὶ δημιουργήματα, καὶ ἀναγνωρισάτω ἔννους ἑαυτὸν ὄντα ἀθάνατον, καὶ τὸν αἴτιον τοῦ θανάτου ἔρωτα, καὶ πάντα τὰ ὄντα.

"Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings – all male-and-female then – were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artisements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death." Translated by D. Myatt, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

As Myatt notes in his commentary:

bringing into being portions that were masculous with the others muliebral. ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει τὰ δὲ θηλυκὰ ὁμοίως. The meaning of ἀρρενικὰ and θηλυκὰ are not 'male' and 'female' but rather masculous (masculine) and muliebral (of or considered appropriate to women).

propagate by propagation and spawn by spawning. The same Greek words - αὐξάνεσθε and πληθύνεσθε - occur in LXX, Genesis 1.22: ηὐλόγησεν αὐτὰ ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε ["Theos praised them, saying: propagate and spawn"; Tyndale - "God blessed them saying, grow and multiply"; KJV - "God blessed them saying, Be fruitful and multiply"].

creations and artisements. κτίσματα καὶ δημιουργήματα. Although κτίσμα is generally translated here as 'creature' (as also for example in most translations of Revelation 5.13) I incline toward the view, given the context, that the more general sense of a 'creation' (or 'created thing') is meant - cf. Strabo, Geography, Book 16. 1 [ἧς ἐστι κτίσμα ἡ Βαβυλών] where what is described is a construct, a creation - a work constructed by or on behalf of someone. Here, what is described are the creations of theos.

In respect of 'artisements', see section 10.

the perceiver. ὁ ἔννους.

Eros as responsible for death. τὸν αἴτιον τοῦ θανάτου ἔρωτα. The consensus is, and has been, that ἔρωτα here signifies 'carnal desire' - or something similar - so that it is assumed that what is meant is some sort of ascetic (or Gnostic or puritanical) statement about how sexual desire should be avoided or at the very least controlled. However, this seems rather at variance with the foregoing - regarding propagating and spawning - which inclines me to suggest that what is meant here is 'eros', not necessarily personified as the classical deity (ἠδ᾽ Ἔρος ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι πάντων δὲ θεῶν πάντων τ᾽ ἀνθρώπων δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν), although the comparison is interesting, but rather as an elemental or archetypal principle, akin to νοῦς and λόγος. Consider, for example, the following from *Daphnis and Chloe,* written by Longus around the same time as the Corpus Hermeticum: πάντως γὰρ οὐδεὶς ἔρωτα ἔφυγεν ἢ φεύξεται μέχρις ἂν κάλλος ᾖ καὶ ὀφθαλμοὶ βλέπωσιν [Book 1, Proem, 4 - "no one can avoid or has ever been able to avoid Eros, while there is beauty and eyes which perceive"]. In modern terms, few - poetically, metaphorically, none - have avoided or could avoid, at some time in their life, the unconscious power of the anima/animus.

For Myatt's translation in the context of Julius Evola and hermeticism, refer to *Julius Evola, The Seven Fold Way, And Hermeticism*, https://archive.org/download/evola-seven-fold-way-hermeticism/evola-7fw-v7.pdf

{5} The Rounwytha Way, included as an appendix (pp.8-11) to *Introduction To Omega9Alpha Subculture*, https://archive.org/download/o9a-subculture-complete_202209/o9a-subculture-complete.pdf

{6} The commentary is included as an Appendix to *Diary Of An Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

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Part Three

Labyrinthos Mythologicus
And The Authority Of Individual Judgement

What may be termed as the original O9A was described in the 1980s typescripts published in *Naos*, with the Seven Fold Way taught individually and covertly by Adepts to initiates. However, in the early 1990s it began to openly recruit individuals for the Seven Fold Way with Anton Long devising what later became termed a Labyrinthos Mythologicus to test and select suitable individuals.

As defined in the *Glossary of O9A Terms* Labyrinthos Mythologicus

> "suggests myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic." {1}

In a 2011 text, which although anonymous was possibly written by Anton Long, the term is explained in detail:

> "Our Labyrinthos Mythologicus is (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, and sly, part of our sinister dialectic.
>
> Thus and for example, we, the Order of Nine Angles, have presented to outsiders – and to those incipiently of our kind – a series of tests, a modern Labyrinthos Mythologicus**,** and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet with one of us in the real world.
>
> For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape.
>
> For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.
>
> For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail – there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind.
>
> Remember therefore that the ONA is a shapeshifting nexion, in the world of the mundanes, and presents as a confusing, dark, labyrinthine, satanic/non-satanic entity, and therefore does/does-not exist, never has existed, and is/is-not defunct; which is/is-not nazi; which was/is/never-was a honeytrap; whose written texts sometimes contradict each other; and is/was merely an urban legend.
>
> As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities." {2}

Almost two decades earlier Anton Long had emphasized the importance of individual learning from experience and his lack of authority such as his letter, a primary O9A source, to Michael Aquino dated 20th October 1990 ev in which he wrote that the O9A way is:

> "guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical [...]
>
> I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the

basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else." {3}

In a letter, almost a year later, to an enquirer he wrote:

"I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain.

I inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be.

My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff.

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine." {4}

He reaffirmed this in an essay written in 2011:

"What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {5}

It was such writings which were used several years later as the basis for the axiom 'the authority of individual judgment', a term first used, so far as I have been able to discover, by an R. Parker in 2014 texts such as *What Makes The Order Of Nine Angles Unique?* and *The Authority Of Individual Judgement – Interpretation And Meaning*. {6}

A Mis-Interpretion?

In the same year as the axiom was published a text, attributed to 'KS, RP et al', {7} sought to limit its scope with the authors perhaps realizing how it was, in their view, being mis-interpreted:

"[T]he mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss.

Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an
Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet – or who did not become – an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary pathei-mathos.

Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A." {8}

Judging by what occurred next, the damage had already been done. For a long-term paid informant of the Federal Bureau of Investigation (FBI) - a certain Joshua Sutter, an informant since 2003 - established his own American chapter (nexion) which he claimed was O9A and began producing and distributing essays and books condoning terrorism, misogyny, and rape which he associated with the O9A, using the authority of individual judgment' as justification and supported as he was then and subsequently by another American group (WSA) claiming association with the O9A. As late as 2020 one of the founders of that group, who used the pseudonym Chloe, wrote in her NexionZine 7.1 that her

intention had been "to get the Tempel ov Blood, the Temple of THEM, and the WSA together to form a triumvirate, so our three nexions can have a coherent influence on ONA." A year later in NexionZine 8.1 she stated that she had "grown to like and appreciate the Tempel ov Blood".

Thus individuals, often anonymous, self-identifying with the O9A, and invariably via the medium of the Internet, created what they described as O9A nexions, often citing the axiom of the authority of individual judgment' as justification for identifying both themselves and their nexion with the O9A. In the process, the public image of the O9A was changed as evident for example in the 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground* {9} published by a popular internet based music magazine and which title referenced a book published by Sutter's Martinet Press which eulogized 'social Darwinism', misogyny and rape, contrary to O9A primary sources.

In respect of social Darwinism, Anton Long wrote in 2011:

> "The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]
>
> Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {10}

In respect of misogyny and rape, Anton Long said in 2021:

> "It was assumed, correctly as it transpired, that few if any people would seek the truth by researching the primary sources, the manuscripts and texts, which expound our philosophy and which reveal the exact opposite of what such propaganda declaims: which is that we regard such things as misogyny, rape and paedophilia as detestable, dishonourable; as deeds of uncultured brutes and in the case of rape and paedophilia as making the perpetrators candidates for culling." {11}

Sutter's propaganda was then used by antifascists and others as an example of what became known as 'O9A ideology', an inappropriate term for an esoteric philosophy, but used for example by the FBI {12} and the American Department of Justice. {13}

In effect, and partly because of the axiom of 'the authority of individual judgment' introduced after the retirement of Anton Long in 2012 {14} the O9A became a Frankensteinian monster, beyond the control of its creator because those who even if they used O9A primary sources to condemn the interpretation of those such as Sutter self-identifying with the O9A, were considered as having no authority with their views thus regraded as just their own interpretation of O9A philosophy and which views could therefore be ignored. {15}

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{1} The Glossary (version 7.05) is included in *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/o9a-subculture-complete_202209/o9a-subculture-complete.pdf

{2} https://lapisphilosophicus.wordpress.com/about-2/ona-faq/labyrinthos-mythologicus/

In regard to testing individuals, the 2012 anonymous text *Playing The Sinister Game – A Brief ONA History*, is interesting, although not a primary source. It is included in *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{3} A facsimile of the letter is included in *Satanic Letters of Stephen Brown*, Volume I, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{4} The letter is dated 19th June 1991 eh,and addressed to a Miss Stockton. A facsimile of the letter is included in *Satanic Letters of Stephen Brown, Volume I,* https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{5} *The Discovery and Knowing of Satan - Satan, Acausal Entities, and The Order of Nine Angles*, https://lapisphilosophicus.wordpress.com/2013/02/08/the-discovery-and-knowing-of-satan/

{6} The texts are included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{7} The initials KS probably refer to 'Kerri Scott' with RP probably referring to R. Parker, both of whom have, since 2014, penned many texts supporting the O9A.

{8} *Wisdom, Logos, And The Inner O9A*, 2014. The texts is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{9} The article is discussed in the 2018 essay *The O9A: A Multi-Headed Mythical Beast, Artistic Transgression And Subversion*, https://web.archive.org/web/20210516053834/https://omega9alpha.files.wordpress.com/2018/12/o9a-mythical-beast-v2c.pdf

{10} *The De-Evolutionary Nature of Might is Right*, included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

{11} *An Aristocratic Ethos: An Interview With Anton Long*, included in *Misunderstanding Denotata In The Esoteric Philosophy of Anton Long*, https://archive.org/download/part2-denotata-o9a-v3a/part2-denotata-o9a-v3a.pdf

{12} Indictment, United States v. Melzer, 20 MG 5884 (S.D.N.Y., June 4, 2020)

{13} One example: "O9A's ideology is centered on the worship of Satan and the supremacy of the white race." Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The document encapsulates the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{14} His two-part 'last writings' are available at https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

{15} One of these attempts to condemn the interpretation of those such as Sutter was the 2022 text *The FBI Funded Campaign To Discredit The Order Of Nine Angles* - https://archive.org/download/o-9-a-occult-menace/o9a-occult-menance-v3.pdf - from which is an extract:

> <begin quotation>
>
> The texts in this compilation concern the on-going post-2018 campaign against the Order of Nine Angles (O9A, ONA) by the Establishment {1}. This campaign was and is based on 'black propaganda' which is material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State-entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan. {2}
>
> In the more recent case of the O9A, the 'black propaganda' was produced and circulated by an FBI informant turned agent provocateur named Joshua Sutter, who:
>
> > (i) in 2014 with the aid of the FBI established Martinet Press to distribute Occult books including *Iron Gates* and *The Devil's Quran*, and
> >
> > (ii) established a fake Occult group he named the 'tempel ov blood' which he falsely claimed was a chapter, a nexion, of the O9A, and for which he produced 'black propaganda', and
> >
> > (iii) was tasked by the FBI to infiltrate the American neo-nazi group AtomWaffen, and (iv) posed as an O9A member in order to entrap a serving American soldier, Ethan Melzer, into conspiring to commit terrorist offences, {3} and
> >
> > (v) appeared as a witness for the prosecution in the 2021 criminal trial of AtomWaffen leader Kaleb Cole {4} who was convicted and sentenced to seven years imprisonment.
>
> For his work for the FBI between February 7, 2018 and early 2020 American Court records show that Sutter was paid US$78,133.20 plus expenses of $4,378.60 {5} prior to which he had on his own admission since 2003 received over US$100,000 from the FBI. {4}
>
> Sutter's 'black propaganda' included the *Iron Gates* book, literature produced and distributed on behalf of his fake 'tempel ov blood', discussions with AtomWaffen members in person using his real name and on-line using a variety of pseudonyms; on-line discussions with others using his real name and a variety of pseudonyms, and which discussions included some supporters of O9A philosophy such as Chloe of the WSA352 nexion in California.
>
> The main themes of his post-2014 'black propaganda' were inciting terrorism against Western governments, especially America; inciting and supporting misogyny, sexual abuse, and rape; and supporting the patriarchal ethos and in particular the macho principle of 'might is right'. All of which, as explained in the texts in this compilation, are contrary to the esoteric philosophy of the O9A, which texts also explain that the Order of Nine Angles is not a group, an organization with members, as Sutter claimed, but an esoteric philosophy now presenced as an anarchic subculture. {6}

This 'black propaganda' became the basis of the post-2018 anti-O9A public narrative, and formed the core of a 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground*, on a website devoted to 'rock music and pop culture', which mentioned Sutter's 'tempel ov blood', stated that the O9A was a group with members, and which accused the O9A of advocating rape and "random attacks on innocent victims" as well as having as a member a person, resident in England, convicted of sexual offences.

This article was also one of the first to employ the fallacy of illicit transference as an anti-O9A propaganda technique: in this instance (i) by claiming a convicted criminal was a member of the O9A and involved with an O9A nexion, and (ii) by citing Sutter's material as a source, and (iii) stating that this criminal, his self-described 'O9A nexion', and such material were representative of the O9A and thus 'proved' the O9A condoned sexual abuse, misogyny, and terrorism. {7}

The employment of this fallacy became central to the orthodox anti-O9A narrative which has been embellished by antifascists and publicly repeated ad nauseam since 2018 by antifascists, by journalists, by many politicians, and by the mainstream Media. This orthodoxy, with its claim that the O9A was a terrorist group which needed to be banned, was printed in the 2019 glossy magazine by a well-funded antifascist advocacy group {8} whose CEO was an Establishment figure awarded an MBE by the British government in 2016 for his "services in tackling extremisms" and who in 2020 received a donation from billionaire Gerald Ronson amounting to £320,000 enabling the CEO to pay himself a yearly salary of over £100,000.

Apart from the employment of the fallacy of illicit transference another feature of the anti-O9A narrative is the use of the fallacy of appeal to authority {7} where the comments and opinions of others are used with the person or persons propagating the narrative never undertaking their own research using O9A primary sources {9} and so - as explained in the included texts such as *Order Of Nine Angles Subculture: Following The Evidence* - in over three years have never provided anything to contradict the Establishment orthodoxy about the O9A, built as that orthodoxy is on Sutter's 'black propaganda' financed by the FBI.

ooo

URL's valid as of July 2022

{1} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America and the governments of Europe countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by the mainstream Media.

The orthodoxy of the current Western era includes the following: the dogma of racial equality; that multiculturalism is 'good'; that those who oppose multiculturalism are 'bad' and that their views should be at best described as "extremism" and at worst suppressed by being made illegal.

In effect, many of the tenets of post-1945 antifascist ideology concerning multiculturalism, racism, and 'extremism', are now mainstream, part of Establishment orthodoxy.

{2} qv. https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm

{3} See the included text *The O9A And Establishment Propaganda: The Example of Ethan Melzer*.

{4} https://www.documentcloud.org/documents/22006156-0928-con%EF%AC%81dential-source-testimony

{5} https://s3.documentcloud.org/documents/21046907/kaleb-cole-august-13-2021-motion-to-suppress.pdf

{6} O9A subculture is described in detail in the 1520 page compilation *Order Of Nine Angles Subculture: A Complete Guide*, available at https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf This means that the O9A has no leader or hierarchy or organizational structure or regulations or members; no officials; no one authorized to make statements about or concerning the O9A; no contact address or e-mail; no official website or blog; and no official, sanctioned, nexions, cells, or chapters.

{7} In regard to fallacies used in the anti-O9A narrative see the text *Antifascist Silence And Fallacies* which is included in this compilation.

{8} One of the propagandistic embellishments by antifascists was associating David Myatt with the orthodox, Establishment, anti-O9A narrative, qv. the included texts *The Urban Tale Of Myatt And Long* and *Author Profiling In The Case Of Myatt And Long*.

{9} The February 2019 item contained over twelve basic errors and lies about the O9A, which were debunked at the time: https://web.archive.org/web/20210123114617/https://omega9alpha.wordpress.com/fake-news/

<end quotation>

Part Four

The Admonitions Of Anton Long

Apart from the Labyrinthos Mythologicus and the axiom of the authority of individual judgment, contributing factors to the O9A becoming a Frankensteinian monster were the use of the Internet to distribute O9A texts and those who, mostly via the Internet and often anonymously, claimed to be associated with the O9A or self-described themselves as O9A, some of who also claimed to belong to or, like Sutter, to have founded an O9A chapter, cell, or nexion.

In this milieu the admonitions of Anton Long, in primary sources, went unheeded or were overlooked. A few examples of such admonitions are:

> § "Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time." {1}
>
> § [We] are not concerned about mundane matters such as being 'popular' nor about being understood by mundanes. Our nature is to discover, by experience of the sinister-numinous, the Reality hidden by abstractions, beyond the illusion of opposites.
>
> This discovery involves an esoteric - a living - alchemy, given that we, as human individuals, are nexions, a nexus between causal and acausal, with a living (a sinister-numinous) psyche capable of change and development. An esoteric alchemy - an initiatory Occult quest - where we become a new type of symbiotic life, part of a living cosmic matrix, and which symbiotic living, far beyond the ego, the unbalanced hubris, of mundanes, can, through our discovery of Lapis Philosophicus, gift us with our aims of wisdom and perchance the possibility of an existence beyond the causal death of the mortal self. {2}
>
> § "Some person – using a pseudonym or three – over a period of a year or more develops something of an Internet reputation among the Internet Occult-pretendu crowd, due to his writings, his e-mail exchanges, his participation in Internet forums, and the blogs and websites he puts up. He makes various claims about himself, and about his esoteric knowledge, and passes himself of as, or comes to be considered by the Internet Occult-pretendu as, an 'adept' of a certain sinister esoteric group.
>
> But the fact is he remains just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown. This person and others like him – male and female – may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain – according to our nature and thus according to the first rule of the Internet version of our sinister game – cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.
>
> Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves. Thus this person is and remains just some unknown guy among millions of mundanes posting stuff on the Internet or in self-published books and zines.
>
> The person only becomes real – seen to be possessed of Occult virtues and Occult qualities or the promise thereof – when they are personally known to us (thus revealing their true identity, and their skills and qualities), or when they have a plethora of publicly documented and verified deeds, or when they have several scholarly works to their credit, although in the latter two instances they still remain personally untrusted.
>
> For the fact is, we are not trusting white-lighters or harming-none wiccans or gullible mundanes or nazarenes. We are ONA – sinister, satanic; made by practical experience and by undertaking hard challenges. We have a certain culture. We go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about their cyberwords or about sinister living and our type of person.
>
> However, that being said, there are certain signs, and certain tests, which enable us to judge an anonymous person claiming, via the medium of the Internet, adherence to our esoteric association and claiming to belong to our particular, distinct Occult culture; signs and tests which might, just might, indicate they are charlatans and frauds, or mundanes pretending to be one of us. For as it has been said and written for well over thirty years, we are elitist, exclusive, and Occult [...]
>
> Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA – it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there – except that some of us may sometimes, and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically." {3}

Despite such cautions being repeated, post-2018, following the cases of Sutter and Melzer they have had little or no impact:

> "The case of Ethan Melzer is a classic example of: (i) why followers of O9A philosophy do not trust people they have not personally known for some time; (ii) why the Internet, and especially social media, encrypted messaging applications and e-mails, are flawed if occasionally useful causal mediums, and (iii) what following an esoteric philosophy or tradition such as the O9A involves, and in the past has involved, in the real world.
>
> Melzer communicated with people he did not personally know by means of the Internet and as a result of his

> naivety he was arrested by agents of the Establishment, charged with and finally pleased guilty to various criminal offences [...] For many if not most of the individuals he communicated with via the impersonal Internet were not O9A folk as he naively presumed." {4}

One such person he communicated with was FBI informant Sutter:

> "at the direction of the FBI, used the Messaging Application to, among other things, exchange direct messages with Melzer, and participate in two group chats affiliated with the RapeWaffen Division Channel [and who] provided information and assistance to the FBI." {5}

Furthermore, as reported in the British press in 2021:

> "A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal. Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement." {6}

Which infiltration presumably has included pretending to be O9A on the Internet and probably in the real-world. As one commentator noted:

> This advice to "do not trust them" until you personally know them went unheeded in the case of Melzer and others, and even if you do personally know someone "we" O9A folk are and remain suspicious until a long period of causal time - such as a year or more - has elapsed with many of us not satisfied until we personally have "checked them out" or have employed an appropriate someone to "check them out". {4}

Given the Labyrinthos Mythologicus, given the axiom of the authority of individual judgment, given the plethora of individuals claiming to be O9A or associated with the O9A often via the medium of the Internet, and given past and current and probably future Establishment informants and infiltrators pretending to be O9A or associated with the O9A, a sagacious person would conclude that the O9A not only became a Frankensteinian monster but is now dead insofar as public involvement and literature is concerned, since anyone now claiming to be O9A via the internet or otherwise should be regarded with suspicion with what now publicly passes for and is believed by the Establishment and the majority of people to be the O9A, far removed from Anton Long's esoteric philosophy and the arduous Seven Fold Way.

Which leaves us with the question of whether, in the light of a comment Anton Long made in 2023, he expected the O9A to evolve as it has perhaps in order for it to return to the traditional way of covert, personal, recruitment evident in the original O9A and which recruitment was exclusively for candidates seeking to undertake the Seven Fold Way. The comment - in answer to the question "[do] your writings and yours alone define [O9A] esoteric philosophy? - was:

> "I would agree that those writings of mine define a particular and possibly unique esoteric philosophy that I developed between the 1970s and the 1990s but with the caveat that that particular esoteric philosophy was only a beginning - ONA 1.0 if you will - and was open to being developed, changed, evolved, 'forked', in the manner of Open Source software, with such 'forked' software renamed accordingly. ONA 1.0 was described in the Naos MSS collection, 1989; in the Deofel Quartet, written between 1976 and 1991, and in the two volumes of The Satanic Letters." {7}

The operative term is "renamed accordingly" since the implication seems to be that such 'forked' developments are no longer O9A and should therefore be distinctly named and have their own identity.

°°°°°°°

{1} *The Enigmatic Truth*, 2012, https://web.archive.org/web/20230917145049/https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

{2} *Discernment, Pathei-Mathos and the Initiatory Occult Quest*, 2012. Included, pp.8-12, in https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{3} *Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People*, 2011, https://lapisphilosophicus.wordpress.com/about-2/who-do-they-think-we-are/

{4] *A Cautionary Tale, Revisited*, 2023, https://archive.org/download/cautionary-tale-revisited_202209/cautionary-tale-revisited.pdf

{5} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

Appearing as a Prosecution witness at the 2021 trial of AtomWaffen leader Kaleb Cole, Sutter admitted to working undercover for the FBI:

> 19/20 Q You were present at a meeting on January 9, 2020, at the
> 19/21 home in Conroe, Texas, correct?
> 19/22 A Yes, sir.
> 19/23 Q And Mr. Cole and Mr. Denton were there, correct?
> 19/24 A That's correct.
> 19/25 Q You were there in an undercover capacity, correct?

20/1 A Correct.

Source: https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

{6} https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

{7} https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

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Appendix One
Common Fallacies Of Reasoning

The Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

This belongs to the category ignoratio elenchi. Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

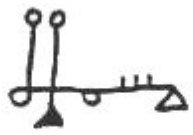
Generally referred to by the Latin phrase non causa pro causâ. This fallacy is the assumption that one thing is the cause of another without any logical reasoning.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

This item is in the Public Domain

Hostia: History, Authorship, And The O9A



Versions

Hostia - from the Latin for 'sacrifice/victim' {1} - was the title of a three volume collection of facsimile copies of typewritten manuscripts (MSS) - many with hand-drawn illustrations and sigils - initially published in 1992 in spiral bound card covered format by Thormynd Press in limited editions of 63 per volume. The original typewritten MSS themselves were circulated in the 1980s and early 1990s by supporters of the Order of Nine Angles (O9A, ONA) with the Hostia collection subsequently sent by post (snail-mail) to individuals who had expressed an interest in the O9A. A copy of the first volume of this Thormynd edition is in the British Library - General Reference Collection RG.2021.b.17 - and was listed in the printed version of the *British National Bibliography*, BNB GB9475565.

The collection gave no overall author, with title page of volume one stating "Copyright 1992 eh Anton Long & Order of Nine Angles" and that of volume two "Copyright 1992 eh O.N.A. All Rights Reserved" and volume three "Copyright 1992 eh ONA All Rights Reserved". The Introduction to volume one states that the included texts were "esoteric manuscripts circulated among members of the ONA" {1} with volume two stating it contains 'restricted' esoteric manuscripts, and volume three having no Introduction. Many of the articles are anonymous while others are attributed to the "ONA" with it being obvious that several different typewriters have been used.

In the aughts, the three volumes were digitally scanned and issued as separate pdf files by two individuals, with one set of files scanned in May 2008 using iText by lowagie dot com (r1.02b;p128) software and the other scanned between 2007-2008 using Adobe Acrobat 8.11 Paper Capture Plug-in. However, these digital versions, especially volume one, contained additions and also redactions by an unskilled hand particularly in respect of authors. Given such redactions and additions - which additions include an unreadable table of contents in volume one and a typewritten index in volume two using a typewriter not used in any of the other Hostia texts - these digital versions are not primary sources in respect of the contents, with the only currently publicly available primary source of Hostia the published copy of volume one of the Thormynd edition in the British Library.

In 2013, an American supporter of the O9A using the pseudonym Chretien Sauvage self-published a printed, formatted and edited version of all three volumes:

Hostia: Secret Teachings of the Ona

Anton Long, Chretien Sauvage

Createspace Independent Pub, Oct 31, 2013 - Religion - 376 pages

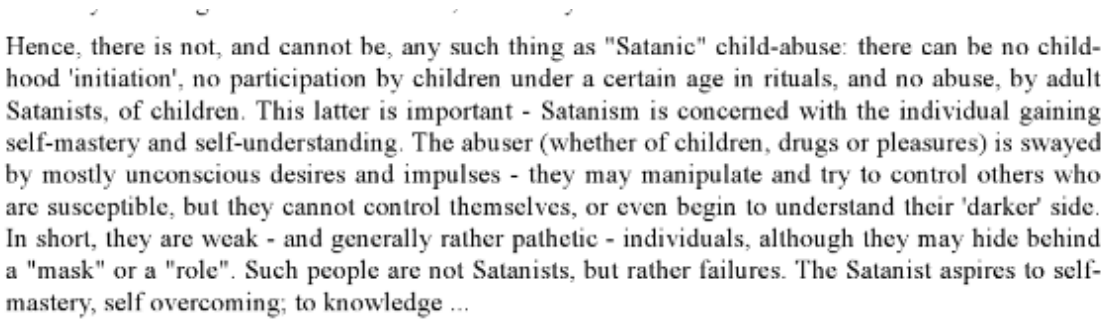
★★★★★

0 Reviews

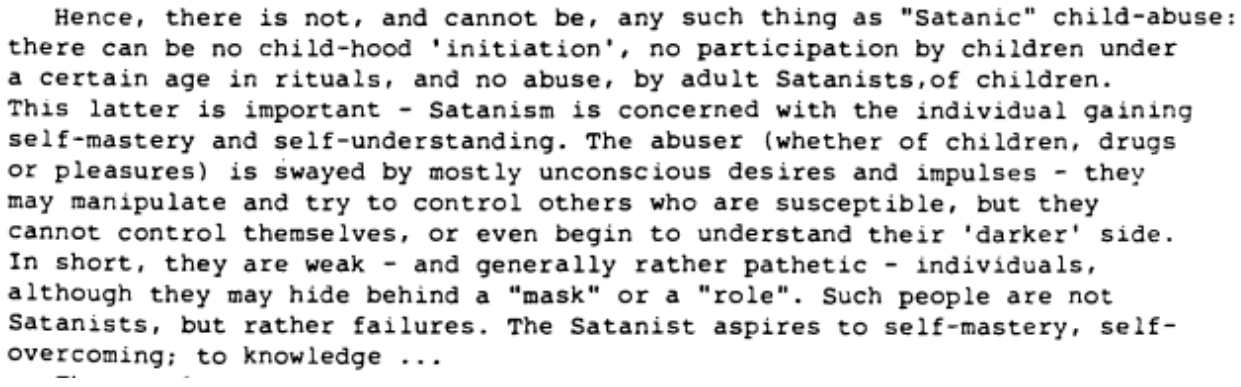
The present work contains esoteric manuscripts circulated among members of the ONA. HOSTIA contains further details of the sinister tradition of that Order and compliment the information about it already available in the books 'Naos', 'The Black Book of Satan' and 'The Deofel Quartet' as well as that published in the journal 'Fenrir'. The aim of publishing these MSS is to make the rituals and methods of this sinister tradition available to all those who might be interested. Such publication, as will be evident, enables individual potential to be fulfilled, aiding the emergence of a new Aeon.This edition contains the contents of HOSTIA vols. I-III.

The pseudonym belonged to Chloe of the California based WSA352 nexion {2} and the published book and the accompanying blurb misleadingly gave the author of the whole book as 'Anton Long' whereas the original 1992 version did not. Thus the authorship of specific texts, when provided in the 1992 version, was not given in this 2013 version.

In addition, while reproducing images from the digital versions, the printed text of the 2013 book, unlike the original MSS as published in 1992, was formatted:



Hence, there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self overcoming; to knowledge ...



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which resulted in some typos, with this printed edition remaining available via Amazon and other outlets until 2017. In 2019 another version was anonymously self-published using formatted texts and again misleadingly attributed the book and thus all of the texts to 'Anton Long'.

Authorship And Redactions

While some of the anonymous texts in the digital versions of the three volumes of Hostia are easily identifiable as being by Anton Long since the texts occur with that name attached in one or in both of the two standard compilations of O9A texts published before 2015 {3} many are not identifiable, with several, such as the one titled *Selling Water By The River* in volume one of Hostia {4} not included in, although referenced by, one of them, while the text in Hostia volume one titled *Ritual Magick - Dure and Sedue Sorcery* whose author is redacted is included in *The Definitive Guide* under the title *Ritual Magick - An Introduction to Dure and Sedue Ceremonial Sorcery* and clearly signed 'Anton Long'.

Another example is the text *The Hard Reality of Satanism* in both volume one and volume two of Hostia which is attributed to "ONA" while in *Knowing, Information, and The Discovery of Wisdom* included in the 2012 nineangles website archive {3, ii} Anton Long prefaces a quotation from it with "As I wrote over twenty years ago" thus signifying his authorship of *The Hard Reality of Satanism*.

Of particular interest is the article *The Septenary Star Game* in volume one of Hostia (pp.87ff of the digital version) which is clearly a version of *The Star Game* typewritten article from *Naos* - included in the Definite Guide compilation, pp.552ff - with a note on p.88 of the Hostia text stating "The Star Game is copyright [redacted] 1976" with the badly redacted text replaced with a scrawled "ONA". In contrast, in *Naos* the text titled *The Advanced Star Game* - pp.645-647 of the Definitive Guide - clearly states "copyright D. Myatt 1976 ev". Two further redactions in *Hostia* in relation to the Star Game occur: (i) on the margin of p.91 of the digital version: "copyright [redacted] 1978" with the badly redacted text replaced with a scrawled "ONA", and (ii) on p. 94 of the digital version: "copyright 1978 ev [redacted]" with the badly redacted text again replaced by "ONA".

Since the *Naos* compilation of facsimile texts predates the compilation and distribution of the three volumes of *Hostia* by several years, 1989 as opposed to 1992, and was compiled by 'Christos Beest', a student of Anton Long who distributed them from an address in Wales, and since a loose-leaf rare print version of Naos was produced in 1990 by Coxland Press a copy of which is in the British Library - General Reference Collection RG.2021.a.13, BNB GB9328754 - and which contains no redactions, it is reasonable to assume that the many redactions in the digital versions of *Hostia* were by some other hand and unnecessary.

in relation to The Star Game texts, the ones in *Naos* acknowledge the connection to Myatt with Myatt himself writing that: "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game." {5}

In relation to texts in the digital version of volume one of Hostia such as the one titled *Acausal Existence - The Secret Revealed* where author is unnecessarily redacted, it was available years before on the Internet and clearly attributed to "Anton Long ONA 1991". {6}

Another unnecessary redaction in that volume is *Satanism and Child-Abuse* with the original 1989 manuscript signed Anton Long, published in #9, November 1991, of *The Watcher* LHP zine, New Zealand, and also mentioned on page 125 of the book *Nation and Race: The Developing Euro-American Racist Subculture*, edited by Jeffrey Kaplan, Tore Bjørgo, published by Northeastern University Press in 1998: "On the ONA's prohibition on the use of children in sacrifice and other rituals [see] Anton Long, *Satanism and child abuse*."

Yet another unnecessary redaction in that volume is *Manipulation I - Sinister Themes* whose author is redacted, although the text was available years before on the Internet and attributed to the "Order of Nine Angles". {7}

Assumptions And Allegations

Among the assumptions made about *Hostia* are that all the texts in the three volumes were written by Anton Long, and that the printed versions issued since 2013 were authorized by Anton Long and/or by the O9A. Among the allegations made are that the texts present an accurate view of O9A beliefs and practices.

There are basically two explanations why it is not surprising that many if not most readers of the compilation *Hostia* have made and still make such unwarranted assumptions and allegations about the O9A and about authorship.

The first explanation is that whatever the cause they accepted without question that, as with the earlier 2012 self-

published book titled *The Sinister Tradition*, {8} the texts within were, as claimed by the anonymous publisher, by Anton Long and/or that it was as with that 2012 book "an authorized edition".

The second explanation is that even before reading *Hostia* they whatever the cause had a preconceived opinion about the O9A involving an unreasoned dislike of or hostility to the O9A and thus sought to find within the book proof in support of that preconceived opinion.

In both instances if they bothered to do even some minimal research into the O9A using O9A primary sources - almost all of which by 2012 were freely available via the medium of the Internet {9} - they would have discovered that:

(i) There are not now and never had been and never can be any 'members' of a group or organizations termed 'the Order of Nine Angles', the O9A, and the ONA, because the O9A is an esoteric philosophy, an Occult tradition, not a group or organization with members or a hierarchy. For the O9A is the esoteric philosophy, the Occult tradition, developed by Anton Long between 1976 and 2012, the year he retired having fully developed and explicated that tradition. Since then this tradition has morphed to become a subculture with its own lifestyles. {10}

In regard to this Occult tradition, the published writings of Anton Long - those appended with his name and written between 1976 and 2012 - are the only primary sources, which writings begin with his 1976 novel Falcifer and end with his two last 'alchemical' writings. {11}

Thus, since many of the writings in Hostia are anonymous - not by Anton Long - it does not present an accurate view of O9A beliefs and practices containing as it does the views and interpretations of others regarding Anton Long's Occult philosophy/tradition.

In regard to O9A "members", Anton Long in one of his 'Satanic Letters', published by Thormynd Press in 1992 at the same time as *Hostia*, wrote in a letter to 'Kimberly' dated 25th September 1992 eh,

> "Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos."
> {12}

Thus, his use of the term was specific, related to individuals and the personal challenges and tasks codified in the Seven Fold Way, which Way manifests in a practical manner the Occult tradition that is the O9A. {13}

(ii) Since the O9A is an esoteric philosophy/tradition/subculture there is not, never had been and never can be any 'official' or 'authorized' O9A anything - be it a book, a nexion, an official, a leader, or some title such as or a person who is the 'outer representative' of the O9A. {14}

Even when Anton Long revised and re-issued some of his texts - such as the novels of The Deofel Quartet - he never used the word 'authorized' but simple phrases such as *Re-issued and corrected [v 1.03]: Anton Long, 119 Year of Fayen* as was the case with that Quartet.

Conclusion

Despite what many people over the years have claimed and believed about *Hostia* whether (a) in its digital format (three pdf documents) containing facsimiles of typewritten texts many of which are by anonymous authors, some of which are by Anton Long, and some of which have the name of the author redacted, or (b) in its later self-published format as a printed book:

(i) Hostia was not authored by Anton Long;
(ii) Hostia was not 'authorized' by either Anton Long or by the Order of Nine Angles/O9A/ONA;
(iii) Hostia is not representative of "the esoteric philosophy of Anton Long", aka the Order of Nine Angles, which philosophy is only represented in its original form in the writings published under the name of Anton Long between 1976 and 2012;
(iv) Hostia is not representative of the O9A subculture which developed from that philosophy;
(v) the primary source for the contents of Hostia are the three un-redacted printed and spiral bound versions of which 63 copies were published in 1992 with only a single copy of volume one currently publicly available at General Reference Collection RG.2021.b.17 in the British Library in London.

Morena Kapiris
July 2022 ev
Moon in ♈
v. 1.03

°°°

URL's valid as of July 2022

{1} For context in using the word Hostia for a compilation of antinomian, Left Hand Path, texts, qv. Cicero, *Pro A. Cluento Oratio*, 68, 194:

> nunc vero quid agat, quid moliatur, quid denique cotidie cogitet quem ignorare nostrum putat? quos appellarit, quibus pecuniam promiserit, quorum fidem pretio labefactare conata sit tenemus. quin etiam nocturna

> sacrificia quae putat occultiora esse sceleratasque eius preces et nefaria vota cognovimus; quibus illa etiam deos immortalis de suo scelere testatur neque intellegit pietate et religione et iustis precibus deorum mentis, non contaminata superstitione neque ad scelus perficiendum caesis hostiis posse placari. cuius ego furorem atque crudelitatem deos immortalis a suis aris atque templis aspernatos esse confido.

{2} Since Chloe et al are often cited as being 'members' of the O9A and as being involved with or leading a so-called 'official' O9A nexion/cell/chapter/Temple, the following facts, explained in detail in the following *Assumptions And False Allegations* section of this article, should be considered: (i) There are not now and never have been and cannot be any 'members' of a group or organizations termed 'the Order of Nine Angles', the O9A, and the ONA; and (ii) there is not now and never been and cannot be any 'official' or 'authorized' O9A anything - be it a book, a nexion, an official,

{3} The two standard reference collections of O9A texts are:

i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition) published in 2015, available at:
https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

ii) The 2012 archive of the now defunct nineangles dot info website at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{4} The title is taken from a 1970s book about Zen Buddhism.

{5} https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf

{6} An archive of the URL from 2005 which links to the page is available at https://web.archive.org/web/20051230095024/http://camlad9.tripod.com/articles1.html with the page itself archived at https://web.archive.org/web/20070120051538/http://camlad9.tripod.com/acausal2.html

{7} An archive of the URL from 2005 which links to the page is available at https://web.archive.org/web/20051230095024/http://camlad9.tripod.com/articles1.html with the page itself archived at https://web.archive.org/web/20080913161337/http://camlad9.tripod.com/manipulation1.html

{8} ISBN 978-1481017145

{9} The Internet resource prior to 2013 which included O9A primary sources is the now defunct nineangles dot info site, a complete archive of which is available at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

The two resources after 2013 are:
(i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition) published in 2015 and available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf
(ii) the now defunct omega9angles weblog, partially archived at:
https://web.archive.org/web/20210215070358/http://www.omega9alpha.wordpress.com/

{10} O9A philosophy is described in *The Boundaries Of O9A Philosophy*, https://web.archive.org/web/20220428144722/https://theo9away.files.wordpress.com/2021/12/o9a-boundaries-philosophy-v9.pdf

O9A subculture is described in the 1520 page compilation *Order Of Nine Angles Subculture: A Complete Guide*, available at https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{11} *Falcifer* is included (pp.843ff) in *The Definitive Guide*, qv. According to O9A mythology the novel is a much embellished account of a pre-O9A traditional Satanic group.

Anton Long's two last writings are available at https://archive.org/download/esoterikos-the-enigmatic-truth/esoterikos-the-enigmatic-truth.pdf

{12} A facsimile of the typewritten letter is included in volume II of *The Satanic Letters of Stephen Brown*, available from https://archive.org/download/satanicletters-2/satanicletters-2.pdf

{13} A good overview of the question of membership is provided in the article *The Occult Phantom Menace: Or, The Sinister Tradition In The Real World*, included in https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

{14} In regard to an O9A 'outer representative' it was a ploy, a jape, as Anton Long explained in 2011:

> "An interesting and instructive example of our Labyrinthos Mythologicus is the so-called 'outer representative'. This was just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades. The ploy was for a candidate or an initiate

to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an authority – and the necessary hierarchy to gift such authority – was in fact a contradiction of our raison d'être; a fact we of course expected those incipiently of our kind to know or sense.

This ploy, this jape, in its primal form, was first used on one promising candidate (Martin S) during the late 1980s who met with 'Stephen Brown' on the Long Mynd in Shropshire, the candidate in question being then associated with the Temple of Set.

Indeed, Martin S was mentioned by name in a letter which a certain Mr Austen wrote to 'Stephen Brown' some years later (the surname of the person was redacted by us when Austen's letter was published, in 1992, in volume 2 of *The Satanic Letters* together with an interesting reply from Stephen Brown).

In the case of 'Martin' he was initially offered the editorship of the then already established Fenrir journal, a few years before CB became editor. Such editorship would be not only a test for him – a test of his character, loyalty, commitment, knowledge, and so on – but also possibly a valuable learning experience along the sinister path. Just as the editorship of Fenrir – and the role-play of being 'outer representative – was for CB who, to his credit, saw through the ruse and instead used the ploy as an extended Insight Role in the process Satanically confusing and satisfyingly deceiving several people including journalists and self-professed (non-ONA) Satanists.

Later on, CB for the same nefarious reasons relating to testing offered (at my suggestion) the non-existent rôle of 'outer representative' to Thornian, who by means of such role-play did some worthwhile work propagating the O9A and its mythos and possibly learned some valuable personal lessons in the process."

Anton Long, *Those Who Are Our Kind*, included in https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

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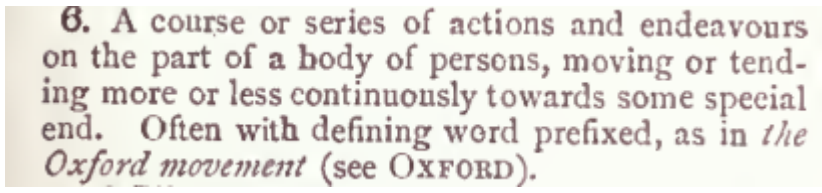
Ethics And The O9A Movement

Preface

This study will focus on ethical questions raised by the Occult O9A movement especially in relation to what is termed the O9A's Labyrinthos Mythologicus. The genesis of this study was reading two essays both published in 2023: (i) *Deconstructing The O9A* and (ii) *The End Of The Order Of Nine Angles*. [1] The first of these essays almost exclusively used what has been termed O9A primary sources which were defined there as the pre-2012 texts The Deofel Quartet, The Satanic Letters, and Naos, all written by Anton Long, [2] which the author of the first essay wrote contained "the foundations of O9A esoteric philosophy" and which foundations are hermetic in nature with the foundational Occult symbolism the septenary Star Game. [3] The second essay describes why the Inner O9A, the 'old guard' consisting of students personally taught by Anton Long before 2012, abandoned the O9A movement in favour of their own Hebdomian Way.

In *The Order of Nine Angles: Cosmology, Practice & Movement* the authors described the O9A in the following terms: "an international, largely clandestine collective of individuals and groups (known in O9A parlance as nexions) devoted to principles and practices originating with the writings of pseudonymous author Anton Long." *Studies in Conflict & Terrorism*, 2023, DOI:10.1080/1057610X.2023.2186737

However, I use the term 'movement' in the more general sense:


6. A course or series of actions and endeavours on the part of a body of persons, moving or tending more or less continuously towards some special end. Often with defining word prefixed, as in *the Oxford movement* (see OXFORD).

Hence *the O9A movement*, with the endeavours the hermetic Seven Fold Way as first publicly described in the 1989 collection of typewritten texts titled *Naos*, Part One of which was sub-titled *Physis Magick: A Practical Guide to Becoming an Adept*, with the 'special end' of the O9A movement being the discovery by the individual of Lapis Philosophicus, the alchemical jewel, more commonly (exoterically) described as wisdom, which according to Anton Long esoterically means:

> "not only the standard dictionary definition - a balanced personal judgement; having discernment - but also the older sense of having certain knowledge of a pagan, Occult, kind to do with livings beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions." [4]

Furthermore, in this study I accept that the texts *The Deofel Quartet* and *Naos*, written by Anton Long and published before 1993, describe the foundations and the goal of the O9A movement, that is ONA 1.0, and also termed the Longusian Occult tradition or movement. I have not included the two volumes titled The Satanic Letters since, as the text *The Sinisterly-Numinous Occult Tradition* indicates, the 'satanism' expounded in those letters is peripheral to, and not the raison d'être of, the Seven Fold Way and the quest for Lapis Philosophicus. [5]

Which raison d'être was explained in *A Fundamental Error*, [6]

> "In regard to the Order of Nine Angles (O9A, ONA) a fundamental error that many academics, and many others, have made and do make is that of assuming that one specific and time-limited method (praxis) used in one stage of the hermetic Seven Fold Way, that of External Adept, represents the raison d'être of the O9A. This particular method, this particular personal learning experience, is the task known as an Insight Role which only lasts from between twelve and eighteen months after which the individual moves on to the next stage, involving as that stage does the arduous, the difficult and decidedly individual rite of Internal Adept during which the individual withdraws from society for between three to six months. Hence the name Internal Adept as opposed to External Adept.
>
> The rite of Internal Adept and what the individual discovers, through it, about themselves and the external world, betake the individual far beyond sorcery and 'satanism' of whatever type (and by whomsoever defined) and far beyond a direct involvement in the world (political or otherwise) because there is no desire within them to attempt to directly, causally, dialectically change what-is into something, some idea or ideal, some person of some group has posited as part of some ideology or some movement for social and/or political change.
>
> For it is the hermetic and practical Seven Fold Way, with its personal and individual and decades-long enantiodromia, that is the raison d'être of the O9A, not an ideology political or otherwise and not 'satanism' by whomsoever defined.
>
> One aspect of the insight, the perceiveration, that the rite of Internal Adept engenders in the individual is what has been termed The Aeonic Perspective; that is, of the metamorphosis of Aeons and their associated civilizations - their genesis and their nature and their necessary decline, replacement, and ultimate demise - and that this metamorphosis also applies to not only the causal governments, societies, nations, ideologies

and religions, of such Aeons and civilizations, but also to the causal abstractions that such causal entities manufacture during their temporal life.

The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites germane to the External Adept and the personal learning that can result from a temporary, time-limited, exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.

Thus an Adept concentrates on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to 'seek the violent overthrow [of] Western civilization through violent means,' [7] be such means described by the Establishment and others as terrorism or otherwise."

In this essay, therefore, the term O9A movement, that is ONA 1.0, refers to the Occult philosophy Anton Long expounded in *Naos* and sought to explain in the four novellas of The Deofel Quartet.

Rufus Malisius
Spring Equinox 2024 CE

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1. (i) https://archive.org/download/deconstructing-order-of-nine-angles/deconstructing-order-of-nine-angles.pdf (ii) https://archive.org/download/end-of-the-order-of-nine-angles/end-of-the-order-of-nine-angles.pdf

2. Both *Naos* and *The Deofel Quartet* are included in the compilation *The Longusian Occult Tradition*, https://archive.org/download/longusian-occultism/longusian-occultism.pdf [49Mb download]

A loose-leaf limited print version of *Naos* was produced in 1990 by Coxland Press a copy of which is in the British Library - General Reference Collection RG.2021.a.13, BNB GB9328754 - which however, when compared to the facsimile edition, contains numerous errors and some omissions.

3. *The Star Game - An Illustrated Guide*, https://gawathan.files.wordpress.com/2022/10/the-star-game-101.pdf

4. Anton Long, *The Enigmatic Truth*, 2011, https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

For how the O9A 'old guard' defines other terms, qv. *Glossary of Order of Nine Angles Terms*, Version 7.05, 2022, https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf

5. Appendix One contains a relevant extract from *The Sinisterly-Numinous Occult Tradition.* Appendix Two explains the meaning of the term Lapis Philosophicus.

6. https://archive.org/download/basic-error/basic-error.pdf

7. Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

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Ethics And The Labyrinthos Mythologicus

Traditionally and philosophically ethics are guidelines which express what is acceptable, what is unacceptable, and what is expected in terms of the behaviour and attitudes of a person, a group or a society. Thus in what is termed 'utilitarian ethics' what is acceptable is what contributes to happiness both personal and for a majority of people in a certain society. In Kantian ethics the acceptable derives from an understanding of the world around us and acting in such a way that there is respect for the dignity, the rights, of others. In most modern Western societies what is unacceptable is what an elected government decides, on the basis of believing they have a democratic mandate, is unacceptable with laws usually defining what behaviour or attitudes or deeds constitute the unacceptable.

In the matter of the ONA 1.0 there is no definition of a particular ethics. The only reference to ethics occurs in the novella Falcifer, part of The Deofel Quartet, which novella describes the experiences and feelings of a young initiate of what is termed a traditional satanic group:

> Conrad was perplexed but the Master said, "See, how profitably you have spent the last twelve hours. Already you are beginning to learn. You see, I know what has occurred between you and Tanith." He laughed. "There are no Nazarene ethics here!"
>
> "In fact," Tanith added, "no ethics at all!"

The only reference in *Naos* to morality, and the opposites that a morality implies, is in the following:

Appendix O - The Left Handed Path

The LHP is essentially internal magick because such magick means the use, by the individual, of the Dark Pathways that link the seven spheres of the Tree of Wyrd. There are no light pathways since the pathways by their nature imply a flow of energy and such flow can only be directional. Directional energy means Change, in the causal - the emergence of Chaos through a 'gate'.

For a long time, the nature of the LHP has been mis-understood The traditional definition as magick used for personal/ destructive/negative purposes is meaningless because it assumes a framework of moral opposites which does not, in reality, exist in relation to magickal energies. All evolution of consciousness is a magickal act - an expansion of the acausal into the realm of the causal. From the 'traditional' moral/Nazarene point of view, all such evolution, of necessity, becomes 'evil' and partakes of the nature of a 'serpent' in accordance with a certain primative, and childish, creation myth.

It is unfortunate that for a long time this simple fact has been, in most magickal circles, obscured by silly systems like the 'Qabala' with its notions of a Dark side to the Tree. No Dark side exists, because what actually exists (the seven Gates) is dark of itself because it presences non-Being. The bifurcation of the Qabala (exemplified by systems like the 'Nightside of Eden') leads quite often to severe problems if systems deriving from it are used by individuals in the manner of internal magick - as a means of increasing consciousness.

The pathways which link the seven spheres are re-presentations of the acausal and as such symbolize that which is normally (at least to 'everyday' consciousness) hidden. What is hidden becomes revealed and made present, in our phenomenal world, by the magickal act. That which is revealed is Chaos, non-Being. These acts of revealing destroy everyday or 'ego' consciousness and as such are the essence of true Initiation.

It is because they are (or should be) understood as only the beginning of the seven-fold way of internal magick that those using these Dark Pathways are free from the problems of bifurcation of identity that arise with other systems.

The essence of the genuine LHP - and this includes the Dark (or sinister) Tradition and traditional Satanism - is the use of magickal energies to enhance the evolution of the individual. Such evolution cannot exist outside the LHP as a willed act. Evolution is willed, as a magickal act, via experience: by revealing the acausal, by confronting it (usually via symbols) and finally by integrating it. There is no other way.

The context for such 'willed acts' and the experiences encountered by particular individuals in The Deofel Quartet - Conrad in Falcifer; Melanie and Thurstan in The Temple Of Satan; Alison in The Greyling Owl; and Thorold in The Giving - are explained in the Seven Fold Way chapter of Part One of *Naos*:

In the early stages the seven-fold Way is easy, but it gradually becomes more difficult, demanding a great deal of commitment. Genuine Adeptship and enlightenment must be worked for - they are attained, by the individual, and never given as gifts. The first two stages may be said to represent a confrontation with the shadow aspect of the pysche of the individual - and an integration of this aspect followed by a transcendence, giving thus a new synthesis. The third stage may be said to be a confrontation with what Jung has called the 'anima/animus': the power and fascination of love, eros. The fourth stage represents the emergence of the 'self' from a fusion of 'ego' and 'unconscious'. The fith stage represents the development, within the individual, of wisdom - an understanding beyond the self.

Each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Seperation - and the form this takes is 'indulgence'. The Grade Ritual associated with this stage is in a sense a symbolic representation, in pyschological terms, of the alchemical process.

Those who wish to follow the seven-fold Way should undertake the Grade Rituals in order, beginning with that of the first sphere - Initiation.

Each stage of the seven-fold Way provides you with both personal (i.e. 'emotional') and magickal experiences, and these experiences are consolidated during the next stage. In short, the stages provoke, by their nature, self-insight, and this insight is a gradual process of learning.

These personal (emotional) and sometimes Occult experiences "provoke, by their nature, self-insight and this insight is

a gradual process of learning." As one commentator noted:

> "None of the novels of the Quartet concern politics. None of them deal with political revolution or concern themselves with terrorism. None of them concern neo-nazism. None of them involve racism or are anti-gay or misogynistic. In fact, the novels – ahead of their time – contain strong female characters (such as Fiona in The Greyling Owl, and Lianna in The Giving) as well as positive gay characters (such as Fenton in The Greyling Owl).
>
> To understand the Longusian tradition is to understand how The Deofel Quartet presences esotericism: as involving real individuals some of whom (as in Falcifer) may have an interest in Satanism and the Occult, and some of whom (as in The Greyling Owl) are not interested in, or appear not to be interested in, Satanism and the Occult. As readers of such works as Falcifer and The Giving and The Temple of Satan discover, esoterically the tradition is beyond the causal abstraction, the causal form, termed Satanism." {1}

In essence, therefore, "Adeptship and enlightenment must be worked for - they are attained, by the individual, and never given as gifts." For such provoking of self-insight, such practical "acts of revealing", is a gradual "process of learning" by the individual who learns, or does not learn, from personal experience.

This lack of both detailed written explanations and of an ethical framework - of there being no 'dark side' to the septenary Tree of Wyrd {2} - would later result, post-1992, in both the axiom of the authority of individual judgment and what was termed the Labyrinthos Mythologicus, an English neologism or perhaps more correctly an English portmanteau word, signifying a labyrinthine mythos which aimed to confuse and to test outsiders and neophytes and cause them to arrive at the wrong understanding or conclusion; at a false end to or even return them to the beginning of an O9A maze.

That axiom and the Labyrinthos Mythologicus formed the essence of what it is convenient to describe as ONA 2.0 and coincided with the publication in 1992 of The Satanic Letters and 'Hostia' {3} and the distribution by 'Christos Beest' (CB) - using postal services and the imprint Brekkek - of spiral-bound facsimile copies of both those works as well as *Naos* and The Deofel Quartet. Post-1992 hitherto typewritten texts by Anton Long were digitized and together with other items by self-declared O9A adherents and supporters were circulated by means of the 'world wide web' with the axiom of the authority of individual judgment playing a pivotal role since in practice it meant that anyone could interpret O9A esoteric philosophy and praxis in whatever way they wanted and establish their own "O9A nexion" which propagated that interpretation, with there being no authorized version of O9A philosophy and praxis, no person or nexion claiming to officially represent the O9A and thus in possession of the authorized version or interpretation or able to denounce a particular "O9A nexion" or declare it proscribed. This was compounded by there being no written ethical guidelines by which to judge whether certain deeds or behaviour or writings were unacceptable.

Hence there were no individual(s) and no nexion able to correct or effectively denounce what opponents or critics or journalists and others said or wrote about the O9A inevitably leading to the world-wide negative publicity that post-2018 resulted from the deeds and/or the writings of some self-declared O9A adherents or those alleged by others to be O9A adherents or 'members' of the O9A.

The consequence was that the O9A became a Frankensteinian monster which was and is whatever someone or some entity - opponent or critic or journalist or policy group or politician or government department or the mass media - says it is or believes it to be.

(SUB)CULTURE

Neo-Nazi Satanist Cult Is a Terrorist Group, Feds Say

In the trial of a U.S. GI accused of plotting to murder his fellow soldiers, the United States says the Order of Nine Angles sect should be treated like Al Qaeda

°°°

Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism

°°°

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

A Fundamental Flaw?

While ONA 1.0 remained an aural tradition in the ancient hermetic manner taught from adept to pupil or initiate then, with texts such as *Naos* and The Deofel Quartet personally transmitted, it could be said to be an interesting and innovative part of the Western Occult tradition especially given its Star Game symbolism. But when it was extended by its founder and others, post-1992, to include the axiom of individual judgment, the Labyrinthos Mythologicus, polemics about satanism, assumed a public identity by means of the Internet, and did not publicly issue written ethical guidelines, it became an incipient Frankensteinian monster waiting to be animated and able to freely wander around the world to cause another 'terrorist' or 'neo-nazi' or 'satanic' scare. As began to occur after 2018 as evident in reportage and demands for ONA 2.0 to be proscribed or declared a terrorist entity.

After the Frankensteinian monster was believed to be or was accepted as being real and as representing the O9A, from 2018 on, the 'old guard' did try to explain their perception and understanding of the O9A by writing and distributing tracts such as *The Boundaries Of O9A Philosophy* {4} and issuing compilations of quotations by Anton Long including one concerning honour. {5}

But it was just their interpretation, one among many, and possessed no authority whatsoever and could therefore could be rejected, as it was, by those, including outsiders, with a different interpretation. Hence why the 'old guard' concluded that ONA 2.0 was incompatible with, or no longer relevant, to a hermetic quest for Lapis Philosophicus citing the following as unnecessary:

> (i) the games, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;
> (ii) Occult rituals and ceremonies in general, and all types of sorcery;
> (iii) Insight Roles;
> (iv) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;
> (v) Satanism, however defined or presenced;
> (vi) the complexity of Anton Long's labyrinthine esoteric philosophy;
> (vii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult.

They also asked, then in part answered, an important question:

> "Is an esoteric philosophy which appears to have no morality, no ethical boundaries, and no one in authority to declaim what is not acceptable, in some way culpable for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name?
>
> This is the dilemma we faced before deciding to develop or own Hebdomian Way after some years

of following an example of that type of authority-less philosophy for while we understood it did have ethical boundaries, which we endeavoured to explain in a fourteen page tract published in October 2021, they were so well hidden by a 'Labyrinthos Mythologicus' that only one or two individuals per decade discovered them. Can something anarchic in nature open to various interpretations and misinterpretations - and thus to the whims of individuals - serve as a means to wisdom? We did not believe so and thus developed our own esotericism.

As we wrote:

> [The] Hebdomian Way returns to the primary hermetic source since the essence of that Way is changing the individual through pathei-mathos - πάθει μάθος, the personal learning or discovery resulting from practical experiences and challenges - with everything external or internal to this considered as unnecessary, unhelpful, and distractive.

Thus, it is our conclusion that that authority-less esoteric philosophy should be considered, by those who by hermetic or other means seek Lapis Philosophicus, as defunct; for even though it did preserve some ancient esoteric traditions and developed some new useful ones such as The Star Game, its moral defects render it unsuitable as a modern practical guide to Lapis Philosophicus." {7}

An Ethical Defence?

The ethical part of the above question that the ONA 1.0 'old guard' did not answer was whether an esoteric philosophy, and by implication its founder, were or are in some way culpable for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name. By extension the question relates to individual responsibility for the deeds an individual does, and thus whether or not it is a moral question or a criminal defence for a person or persons to claim they were not responsible for their actions because for instance they were encouraged by that philosophy.

For example, in the penal code of one particular American State, a person is criminally responsible for an offense committed by the conduct of another if:

> (i) acting with the kind of culpability required for the offense, he causes or aids an innocent or non-responsible person to engage in conduct prohibited by the definition of the offense;
>
> (ii) acting with intent to promote or assist the commission of the offense, he solicits, encourages, directs, aids, or attempts to aid the other person to commit the offense; or
>
> (iii) having a legal duty to prevent commission of the offense and acting with intent to promote or assist its commission, he fails to make a reasonable effort to prevent commission of the offense.

There is also the disputatious legal matter of vicarious liability; of whether some entity, such as a business or a group, can be held responsible for the deeds of others such as employees or members of a group even if the business or group is unaware of the deed or deeds.

Logically, and in reference to the penal code of an American State, the founder of a philosophy esoteric or otherwise is not responsible given he or she do not directly, personally, aid or cause or encourage an offence particularly if their philosophy was created decades before. In regard to vicarious liability, it is not appropriate for them to take responsibility because there is no causal or legal link between them and the offender(s) such as may exist between an employer and an employee.

Morally, there are two questions. First, what constitutes despicable, dishonourable, deeds; and second, as in criminal and civil law, personal responsibility. It is generally accepted in all modern Western societies that sexual abuse of children by adults is a despicable, dishonourable, deed, as is the rape of women by men. In the case of children there are no mitigating circumstances with seldom used defences such as insanity or diminished responsibility requiring a plethora of evidential facts in support. In the matter of personal responsibility an analogy would be despicable, dishonourable, deeds committed by Christian priests or ministers with the consensus being that they personally, and not their religion or their interpretation of Christianity, are responsible for their actions.

The conclusion therefore is that the founder of a philosophy is not culpable, legally or morally, for despicable, dishonourable, deeds which some self-declared adherents do or propagate in its name.

Summa

The lack of ethical guidelines, the axiom of individual judgment, the Labyrinthos Mythologicus, and the use of the Internet giving rise to ONA 2.0, meant that the raison d'être of ONA 1.0 - the Seven Fold Way, The Star Game, and the personal and years-long quest for Lapis Philosophicus - were lost; occluded by satanism, by neo-nazism, by polemics, and by the (mis)interpretations and reinterpretations of often anonymous others who had little or no pathei-mathos esoteric and exoteric to their name. In summation, the defects of ONA 2.0 render it unsuitable as a modern practical hermetic guide to Lapis Philosophicus.

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{1} *Introduction To The Deofel Quartet*, 2024, included in https://archive.org/download/longusian-occultism/longusian-occultism.pdf [49Mb download]

{2} In the pagan English Rounwytha tradition, the term wyrd has an esoteric meaning cognate with the Saxon *werthan*, from the Old Frisian *wertha* which became the Old English wythan/wuthan, and the Icelandic verða. The meaning is 'to become', to develop; or in the esoteric sense 'to evolve'. Hence why the seven spheres of septenary system form the Tree Of Wyrd. Thus the esoteric (Batin) meaning and usage of the term wyrd is 'to evolve', to change, as opposed to the exoteric (Zahir) usage or meaning of 'to be destined', Fate, and so on.

{3} For an overview of Hostia refer to *Hostia: History, Authorship, And The O9A*, https://gawathan.files.wordpress.com/2023/02/o9a-hostia-overview-v1.pdf

As the author of that overview explains, the book published in 2013 by an anonymous editor under the title *Hostia - Secret Teachings Of The ONA* erroneously described it as an 'authorized edition' and as written by Anton Long, either a faux pas or a deliberate deception. For:

> "since many of the writings in Hostia are anonymous - not by Anton Long - it does not present an accurate view of O9A beliefs and practices containing as it does the views and interpretations of others regarding Anton Long's Occult philosophy/tradition.
>
> In regard to O9A 'members', Anton Long in one of his 'Satanic Letters', published by Thormynd Press in 1992 at the same time as *Hostia*, wrote in a letter to 'Kimberly' dated 25th September 1992 eh,
>
> > "Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." [1]

Thus, his use of the term was specific, related to individuals and the personal challenges and tasks codified in the Seven Fold Way, which Way manifests in a practical manner the Occult tradition that is the O9A. [2]

(Since the O9A is an esoteric philosophy/tradition/subculture there is not, never had been and never can be any 'official' or 'authorized' O9A anything - be it a book, a nexion, an official, a leader, or some title such as or a person who is the 'outer representative' of the O9A. [3]

Even when Anton Long revised and re-issued some of his texts - such as the novels of The Deofel Quartet - he never used the word 'authorized' but simple phrases such as *Re-issued and corrected [v 1.03]: Anton Long, 119 Year of Fayen* as was the case with that Quartet."

1) A facsimile of the typewritten letter is included in volume II of *The Satanic Letters of Stephen Brown*, available from https://archive.org/download/satanicletters-2/satanicletters-2.pdf

2) A good overview of the question of membership is provided in the article *The Occult Phantom Menace: Or, The Sinister Tradition In The Real World*, included in https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

3) In regard to an O9A 'outer representative' it was a ploy, a jape, as Anton Long explained in 2011:

> "An interesting and instructive example of our Labyrinthos Mythologicus is the so-called 'outer representative'. This was just a minor ploy among the many minor and major ploys and tests used during Phase II, and thus was part of the 'sinister game' we have played for several decades. The ploy was for a candidate or an initiate to openly disseminate ONA material, and possibly give interviews about the O9A to the Media, under the guise of having been given some sort of 'authority' to do so even though such an authority – and the necessary hierarchy to gift such authority – was in fact a contradiction of our raison d'être; a fact we of course expected those incipiently of our kind to know or sense.
>
> This ploy, this jape, in its primal form, was first used on one promising candidate (Martin S) during the late 1980s who met with 'Stephen Brown' on the Long Mynd in Shropshire, the candidate in question being then associated with the Temple of Set.
>
> Indeed, Martin S was mentioned by name in a letter which a certain Mr Austen wrote to 'Stephen Brown' some years later (the surname of the person was redacted by us when Austen's letter was published, in 1992, in volume 2 of *The Satanic Letters* together with an interesting reply from Stephen Brown).
>
> In the case of 'Martin' he was initially offered the editorship of the then already established Fenrir journal, a few years before CB became editor. Such editorship would be not only a test for him – a test of his character, loyalty, commitment, knowledge, and so on – but also possibly a valuable learning experience along the sinister path. Just as the editorship of Fenrir – and the role-play of being 'outer representative – was for CB who, to his credit, saw through the ruse and instead used the ploy as an extended Insight Role in the process Satanically confusing and satisfyingly deceiving several people including journalists and self-professed (non-ONA) Satanists.
>
> Later on, CB for the same nefarious reasons relating to testing offered (at my suggestion) the non-existent rôle of 'outer representative' to Thornian, who by means of such role-play did some worthwhile work propagating the O9A and its mythos and possibly learned some valuable personal lessons in the process."
>
> Anton Long, *Those Who Are Our Kind*, included in https://web.archive.org/web/20210516053904/https://omega9alpha.files.wordpress.com/2021/05/o9a-seeking-aletheia.pdf

{4} https://gawathan.files.wordpress.com/2022/09/o9a-boundaries-philosophy-v9.pdf

{5} *Tests, Logos, And The O9A Aural Code Of Honour*, https://archive.org/download/tests-o9a-code_202312/tests-o9a-code.pdf

{6} *The Esoteric Philosophy And Seven Fold Way Of Anton Long - A Debate*, 2021, in https://archive.org/download/end-of-the-order-of-nine-angles/end-of-the-order-of-nine-angles.pdf

{7} *O9A: A Moral Dilemma?* https://archive.org/download/o-9-a-moral-dilemma/O9A-Moral-Dilemma-v1.pdf

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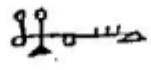
Appendix One

Satanism And Naos

The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {1} - is/are linked to an alchemical process, and as a 'dark god' - Shaitan - to one of the paths linking the seven spheres:

	Path	Word of Power	Sigil	Image
1	☽ → ☿	Noctulius		XV
	☽ → ♀	Nythra		XIII
	☽ → ♂	Shugara		XVIII
	☽ → ☉	Shaitan		VII
	☽ → ♃	Aosoth		XIV
	☽ → ♄	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ♄	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
	♀ → ♄	Velpecula		XIX
	☉ → ♂	Kthunae.		IV
	☉ → ♃	Atazoth		V
	☉ → ♄	Vindex		XII
	♂ → ♃	Davcina		III
	♂ → ♄	Sauroctonos		IX
21	♃ → ♄	Naos		XX

Septenary Pathways
(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

°°°

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagula-tion	Hriliu			Ecstasy
☉	Putrefac-tion	Lux			Vision
♂	Sublima-tion	Azif		Libra	Blood
♃	Fermenta-tion	Azoth		Capri-corn	Azoth
☾	Exaltation	Chaos			Thought

°°°

Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {2}

As we noted in our *Another Academic Misunderstanding?* {3} the much vaunted 1984 Black Book of Satan is therefore just something temporarily used by an O9A External Adept as part of their training; just one aspect of their sinisterly-numinous pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way.

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{1} There is an interesting discussion in Anton Long's *Some Notes Concerning Language, Chants, and Acausal Entities* (2011) about human gender in relation to acausal-entities/dark-gods:

> "[When] we consider a matter such as entities – living beings – existing or dwelling in what we term the acausal continuum, then it is to be expected that they will exist, and will behave, in a way different from such living beings that we normally interact with in our own causal continuum. That is, that they may possess qualities which beings living in our causal phenomenal world do not.
>
> For example, do such acausal entities as the ONA esoteric tradition mentions possess the quality, the behaviour, we describe as biological gender, and which gender we ascribe to most living beings in the causal (with some exceptions, such as monomorphic life). Or is our biological notion of gender irrelevant to such acausal beings? Also, do such acausal entities have the quality, the behaviour, we describe as discrete singularity so that, for example, they have a distinct body separate from other bodies and thus occupy a finite Space at certain specific moments of causal Time?
>
> These questions further raise the issue of language – of how we describe them or denote them by some name, and whether the grammar we have developed is apt in the case of such acausal entities. For instance, is a word such as Noctulius a male or a female name? Ditto with Satanas. Or is a name such as Kabeiri that of a single entity or of a plurality of such entities? Is Satanas, for example, even a name in the normal grammatical sense – that is, a proper name? If so, is it singular or plural?
>
> Thus, is it correct or necessary to apply the rules of ordinary grammar – such as declension – to such a

descriptive word? If not, what does that mean in respect of how the name is used, for instance in some chant to esoterically invoke such an entity? This raises general questions about the nature of both language and grammar." https://web.archive.org/web/20140113001600/http://omega9alpha.files.wordpress.com/2013/11/concerning-esoteric-and-exoteric-languages.pdf

{2} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at https://web.archive.org/web/20230913060118/https://theo9away.files.wordpress.com/2021/12/diary-internal-adept-v1.pdf

{3} *Another Academic Misunderstanding?* in *O9A: The Importance Of Primary Sources*.

°°°

Source:
O9A: The Importance Of Primary Sources
https://archive.org/download/sources-overview/sources-overview.pdf

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Appendix Two

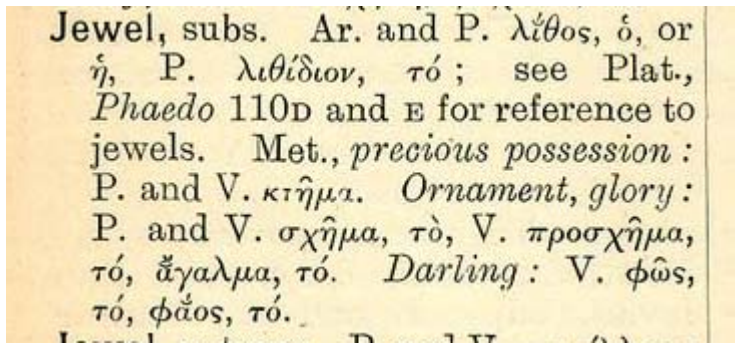
Lapis Philosophicus

As a term Lapis Philosophicus means the "jewel of the alchemist", and not the "philosopher's stone" since in alchemical texts such as *Theatrum chemicum, praecipuos selectorum auctorum tractatus de chemiae et lapidis philosophici antiquitate* the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἣ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε


Jewel, subs. Ar. and P. λίθος, ὁ, or ἡ, P. λιθίδιον, τό; see Plat., *Phaedo* 110D and E for reference to jewels. Met., *precious possession*: P. and V. κτῆμα. *Ornament, glory*: P. and V. σχῆμα, τὸ, V. προσχῆμα, τό, ἄγαλμα, τό. *Darling*: V. φῶς, τό, φάος, τό.

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Tests, Logos, And The O9A Aural Code

"The ONA is now a nine-fold being, with there being three aspects to its three-fold being (that is, three "angles" to each of the three aspects). In the exoteric sense, these three "angles" of the three aspects (or three causal presencings) of its three-fold living nature - of its sinister character - can be re-presented by: (i) the ONA itself [what it is causally perceived to be and what it now causally inspires]; by (ii) *by the ethos of personal honour* (the Law of the New Aeon) and that of cultural and individual excellence and evolutionary elitism of which one outer form has recently been termed [...] as 'Reichsfolk culture' and which in general is the exoteric Way of honour and individual excellence which lies behind Reichsfolk and kindred organizations; and by (iii) the emerging Sinister Numinous Way, *where the faculty of empathy and the ethic of personal honour are combined* with a sinister understanding in an entirely new Way guaranteed to befuddle and confuse the mundanes even more."

Questions For Anton Long
2011
https://archive.org/details/o9a-three-interviews

"One of the manifest errors distortions of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called might is right and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general."

Questions From A Rounwytha Initiate
122 Year of Fayen
https://lapisphilosophicus.wordpress.com/presencings-of-a-hideous-nexion/

"For us in contrast to the mundanes it is our natural right, our evolved duty, to take control of our own lives; to be responsible for ourselves, in the immediacy of the moment and beyond. Thus, *our way is the way of individual, personal, honour* - of dealing with matters in our own way and directly, person-to-person.

For we know - we feel- that such self-discipline and such self-control as arises from upholding our law of personal honour is an evolution, a liberation, of ourselves, and represents the true freedom that the tyrannical systems of the mundanes do deny us and have denied us. Thus we know we feel that it is up to us, as individuals, to judge others in the immediacy of the moment; through personal knowing of others.

Thus do we scorn and reject the notion of judging others according to each and every abstraction each and every -ism and -ology which the mundanes have manufactured and which they themselves in their stupidity and their mundaneness use to judge others."

https://web.archive.org/web/20100815010202/http://nineangles.wordpress.com/2009/12/01/the-war-against-the-mundanes/

°°°

Part One

The Code Of Kindred Honour Is Not The O9A Logos

The quotations above - from 2011 - express two essential facts regarding the Order of Nine Angles (O9A, ONA, omega9alpha, ω9α) which have escaped the attention of O9A opponents, O9A critics, and - since 2018 - the latter-day antifascist crowd who for their own nefarious reasons have vociferously campaigned to have the O9A banned by governments.

The first essential fact is that as Anton Long wrote in a letter to Kimberly dated 25th September 1992 eh, and included in facsimile in volume II of *The Satanic Letters of Stephen Brown*,

> "Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including Naos." {1}

Thus, all that is required esoterically and exoterically to be a "member" of the O9A/ONA is for an individual to follow, or to strive to follow, the decades-long and individual quest, the praxis, the path, that is the Seven Fold Way, part of which quest involves living by the O9A code of kindred-honour.

The second essential fact is that O9A "members" - defined as above - must also by live by an unwritten aural code of behaviour, which they either learn from an existing Adept or discover for themselves as a result of studying O9A texts and specifically the writings of Anton Long.

This aural code of behaviour - a part of O9A aural tradition and common knowledge among those who sought and found an O9A Adept to provide them with advice along the initial stages of their quest along the Seven Fold Way - has been hinted at and mentioned many times including, for instance, in the three quotations above and by Kerri Scott on a public internet forum in May 2014 during a debate about the O9A:

(a) "The initiate makes his or her own rules as they progress."

No, they don't. They have to, from the very beginning, abide by certain "unwritten rules" - a code of personal behavior - in their dealings with other O9A folk and with 'mundanes'. They are expected, and always have been expected, to either deduce (from a detailed study of the O9A corpus and by using reason) what these unwritten rules are, or develop the necessary esoteric skills and thus be able to intuit them, or learn them from someone already O9A who has agreed to guide them.

That is, if they have or can develop an O9A physis they will (a) have found an existing O9A nexion or individual, or (b) intuitively know or discover this code. If they don't know or haven't discovered this code, then - while they may believe themselves to be O9A and even describe themselves as O9A to others - they belong to the pretendu crowd. However they find these rules, there's always an element of pathei mathos involved.

(b) "relying on their own judgement, intuition, and instinct."

No, they rely on the O9A code they have discovered and on pathei mathos, and it is pathei mathos which develops their judgment and other personal qualities.

(c) "As they experience life this judgment will become refined and become a finer and more precise reflection of the Satanic ethos."

No, it will not - repeat not - "become a finer and more precise reflection of the Satanic ethos." It will be a presencing - an embodiment - of the O9A logos.

This logos is not - repeat not - 'satanic' and never was. To believe it is, or was, is to have gotten lost in the Labyrinthos Mythologicus. What is the essence of the O9A logos? Why, it's pathei mathos (hence my answer to the question, of course).

https://www.religiousforums.com/threads/order-of-nine-angles.163504/#post-3780754

In respect of those with the necessary O9A physis (character) discovering this aural code for themselves, texts such as *Concerning Culling as Art* (publicly published in 2011) provide some clues, as does the text *The De-Evolutionary Nature of Might is Right*, {2} and as does what happens to the character of Mallam in the novel *The Giving* - part of the Deofel Quartet, and published in 1990 - and Lianna's test of Thorold, in the same novel, by showing him "a perverted film". More clues were contained in other texts, and in some of the letters of "Stephen Brown" such as, in the letter to Michael Aquino dated 7th September 1990 ev, the mention that:

> "one essential personal quality is honour born from the quest for self-excellence and self-understanding. One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant. This quality is expressed by the way of living an individual

> follows and as far as the ONA is concerned this quality is one of those that marks the genuine Satanic elite from the imitation."

That so many people interested in the O9A/ONA and so many people who wrote or talked about the O9A/ONA for so many decades missed such clues or failed to intuit the physis of the O9A itself - and thus failed one of "our tests" - reveals much about such people.

That such an aural code was never mentioned by non-O9A folk even after Kerri Scott revealed it in 2014 also says much about the lack of knowledge, and the type of character, of those negatively opining about the O9A.

Since the O9A aural code is not just, as many have assumed, the O9A code of kindred honour, it seems relevant to provide some more background, from primary O9A sources, in regard to what both the O9A aural code is and implies, and to the true nature physis - of the Order of Nine Angles itself.

Tests And The Labyrinthos Mythologicus Of The O9A

As we noted above:

> "That so many people interested in the O9A/ONA and so many people who wrote or talked about the O9A/ONA for so many decades missed such clues or failed to intuit the physis of the O9A itself – and thus failed one of "our tests" – reveals much about such people."

In respect of O9A tests in general,

> "As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities." {3}

> "Those who are naturally of our kind – and those who when challenged reveal they have the potential to develope to become of our kind – will be able to work their way through our Labyrinthos Mythologicus to the essence, the centre (and then be able to find their way out). As we have mentioned before, we have certain standards. If people do not meet these standards, they are not good enough." {4}

> "Since its inception, the ONA has emphasized that its way is not only difficult, dangerous, and elitist, but also has an aural tradition. A diverse aural tradition that it has always maintained the initiate must judge for themselves, partly by developing certain esoteric skills and partly by using the personal judgement that it is one of the aims of the Seven Fold Way [7FW] to cultivate." {5}

As Anton Long wrote in 2011 in a reply to Professor Monette, echoing what he wrote in the Labyrinthos Mythologicus text {3} of the same year,

> "I do still expect individuals – if interested, motivated, and sagacious enough – to work some things out for themselves." {6}

The O9A aural code is part of the inner core of O9A philosophy, and

> "To access the inner core, an individual has to work their way through the outer layers which, together, form a labyrinth; a labyrinth so labyrinthine that it is easy for a person to become confused, lose their way, or (more usually) just give up. Some individuals, however, inspired (or re-inspired) as they are by the O9A mythos, do succeed. Thus there is, for every candidate – every potential member of the O9A kindred – an initial test, involving them navigating the labyrinth on their own, without any guidance." {7}

> "We, the Order of Nine Angles, have presented to outsiders – and to those incipiently of our kind – a series of tests, a modern Labyrinthos Mythologicus, and which tests begin with them being expected to distil our essence from our apparent conflicting opposites." {8}

In respect of the O9A code of personal behaviour, which is of both personal and kindred honour, it is such a code which precludes someone O9A from encouraging and condoning or from undertaking acts of misogyny, sexual abuse, paedophilia and rape, and which code thus reveals and condemns as dishonourable liars and as fantasists those such as antifascists who for years have for perverse ideological reasons paraded before politicians, journalists, and the public a phantasmagorical image they declare to be the O9A.

Personal And Kindred Honour

As previously mentioned, the aural O9A code - which pre-2014 prospective associates of the O9A were expected to find by themselves - is not just the O9A code of kindred honour. For,

> "Vindex is the embodiment of The Law of the New Aeon, which is personal and kindred honour." {9}

In plain words, personal and kindred honour are the esoteric and exoteric aspects of The Law of the New Aeon

and together form the core of the Logos (the core logoi) of the O9A, with the aural O9A code just a reboot of Myatt's 1990s National Socialist code as is evident when compared with the NS code which is given in Appendix I below.

In *The Esoteric Ethics of the ONA* section of the 2010 text *A Brief Guide to The Esoteric Philosophy of The Order of Nine Angles*, it was stated that:

> "The ethics of the ONA are based upon our axiom that personal honour - what we know of as, or what we term, personal honour - expresses our true nature as human beings capable of consciously evolving ourselves and the Cosmos. Thus, personal honour - manifest in our Law of The Sinister-Numen - is a means to access acausal energy and a means to change and evolve ourselves in a natural way consistent with our true nature and our true purpose, which nature and purpose is to know our natural wyrd, to presence our wyrd: to participate in, to partake of, our own evolution and that of the Cosmos itself.
>
> All evolution - conscious and otherwise - is darkly-numinous; that is, it possesses or it manifests acausal energy in particular ways, and personal honour, as defined by and as manifest in our Law of The Sinister-Numen, is a practical, a willed, an evolutionary, presencing of acausal energy."

Thus, along with the many clues, dating from the 1980s and 1990s and mentioned in the 2014 revealing, the candidate or the seriously curious - "if interested, motivated, and sagacious enough" and aware of the difference between esoteric and exoteric manifestations in respect of O9A philosophy and praxis - had sufficient information to discover or to intuit what the O9A aural code of personal behaviour was: "a reboot of Myatt's 1990s NS code", which code when sagaciously or intuitively combined with the O9A code of kindred honour, with the pathei-mathos inherent in the Seven Fold Way, and with the Vindex mythos, manifested the physis, the ethos (exoteric and esoteric) of the O9A.

As a perspicacious outsider wrote in 2017,

> "de-esotericized interpretations of the ONA [...] do not seem to comprehend that ONA proposes methods that develop the individual but also dissolve interpretations of reality in favor of a constant immediate apprehension of the same. Thus, while a method of confrontation and self-challenge may be to adopt the aforementioned Soviet denotatum, to turn it into a conclusion implies the falling into the trap of its indirect apprehension of reality. The method is confused with the goal, and a same ghost dogma-to-value interplay occurs where the "sovietization" of the mind becomes not a door and an exoteric presentation of the esoteric anti-dote, but the reductionist end-point.
>
> Such a confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists).
>
> From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose.
>
> As far as one can tell, the Seven-Fold Way was meant to be not only highly individualistic and mutable, because of its framework for local and personal adaptation, but for the same reason disconnected and anarchic as seeds." {10}

Conclusion

As we have mentioned many times over the decades, to be O9A a person has to meet certain standards, physical, psychological, intuitive, and otherwise. If they do not meet these standards, they are not good enough. As Professor Monette noted,

> "With the watchwords pathei-mathos (learning through adversity), the ONA is unique in that it offers an aggressive and elitist spirituality, which pushes its members to find and overcome their mental, physical, and psychic limits in the quest for spiritual ascension [...] in parallel with gruelling athletic and mental challenges." {16}

The esoteric tradition of the Order of Nine Angles - learnt from another or personally discovered - has always maintained the initiate must judge matters for themselves, partly by developing certain esoteric skills and partly by using the personal judgement that it is one of the aims of the Seven Fold Way to cultivate. Some individuals,

however, inspired or re-inspired as they are by the O9A mythos, do succeed. Thus there is, for every candidate - every potential member of the O9A kindred - initial tests, involving them navigating the labyrinth on their own, without any guidance. If they do not undertake such a navigation to so discover our unknown lands, and yet claim to be O9A, then they are frauds.

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Part Two

Eleven O9A Quotations Concerning Honour And Tests

Further to Part One, we provide here more quotations from pre-2017 O9A texts - that is, from before the O9A became notorious world-wide, targetted for infiltration by MI5, {12} by an FBI psyop, {13} and thus became the target of an antifascist years-long smear campaign {14}.

The multiple mention of honour in such O9A texts - examples of which are quoted here - and especially such overt clues as quotations I and II and III below, should have led the non-O9A reader of the O9A corpus to conclude two things: first, that honour - personal honour - was an integral aspect of the physis, the nature, of the O9A (of O9A philosophy) and, second, that, as noted in Part One, the code of kindred honour was an exoteric presencing of the O9A aural code and not, as some have assumed, the same as that esoteric aural code. In truth, quotations I and II below, both from 2003 ev - really did "give the game away" although only a few individuals made the necessary connections to the physis of the O9A.

For decades, most people who were interested in the O9A relied on what others wrote about the O9A, and especially relied on what opponents of the O9A wrote and said, trying as those opponents were, through lies and propaganda, to smear or demean or discredit the O9A and those alleged to support, or be involved with it, or alleged to be actual "members" of some mythical, phantom, organization or entity termed "the order of nine angles".

Thus, they missed the clues spread within the O9A corpus, or failed to study that corpus in detail, or got lost in the O9A's Labyrinthos Mythologicus, or neglected to take into consideration that O9A philosophy enshrined the principles of individuals working things out for themselves by not only differentiating between the exoteric and the esoteric but also by being able to distinguish what text, or parts of some texts, were or might be misleading and thus part of the tests that the O9A considered necessary in respect of the curious and those considering presencing O9A philosophy through, for example, forming a nexion or beginning the Occult quest that is the Seven Fold Way, the Seofonfeald Paeth.

Even today - when clues, and the physis and the mythos of the O9A, have been explained, when a lot of O9A aural tradition has been made public by O9A Adepts - most people curious about or interested in the O9A still rely on the pontifications of mundanes or the lies and propaganda spread by antifascists, by other individuals including politicians, and by the mainstream Media.

Which reliance was and still is expected, and is to some extent still necessary - a new addition to the Labyrinthos Mythologicus of the O9A - given the move to Phase III of O9A Aeonic strategy which includes a "return to the dark" and thus to clandestine recruitment.

Furthermore, the - currently three-years long and on-going - anti-o9a campaign by politicians, by the Media, by antifascists, by Jewish groups {15} and by others, has resulted in the perception of the O9A going from that of being just "a minor satanic organization" {16} to being described as "the most extreme far-right network in the world," {17} and as "the most dangerous far right terror movement operating in the world today," {18} with the chief propagandist behind the antifascist campaign of lies and disinformation ranting, in April 2021, that "the government has missed an opportunity to take action against the dangerous Order of Nine Angles [...] The Government must take the threat of O9A more seriously and urgently get a ban in place." {19}

Had the chief propagandist and his fellow-travellers and journalists studied the O9A corpus in detail, he and they would have found the O9A law of the New Aeon (hint for them: see quotations I and II below) and thus should have known that sooner or later others would discover their blatant lies about the O9A {20}.

But it seems that - given their ideology, their personal character, their propaganda, their political rants - they did not and do not care about Aletheia: about the truth.

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I

> "One of the primary aims of the ONA is to produce a new type of human being. This new human being will - compared to individuals at present - be a more evolved individual who fulfills some of the promise latent within us, as a species. The Seven-Fold Way is one means whereby such a new individual can be

produced [...]

There is one thing and one thing alone which can produce such individuals: personal honour. True freedom, and true strength, arise when a person abides by a Code of Honour. The only law that this new individual will recognize and accept is the law of personal honour. The law of the New Aeon is the law of personal honour. The revolution which is necessary will be in part a revolution of ideals, with the ideal of personal honour the catalyst necessary to create a New Aeon from the destruction of the old. The law of honour means an end to the tyranny of governments; an end to all the old ideas of the old repressive Aeon."

Source:
The Law of The New Aeon, 114 yf [2003 ev]
https://web.archive.org/web/20110605222551/http://www.nineangles.info/warrior.html

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II

"The ONA is now a nine-fold being, with there being three aspects to its three-fold being (that is, three "angles" to each of the three aspects). In the exoteric sense, these three "angles" of the three aspects (or three causal presencings) of its three-fold living nature - of its sinister character - can be re-presented by (i) the ONA itself [what it is causally perceived to be and what it now causally inspires]; by (ii) *by the ethos of personal honour* (the Law of the New Aeon) and that of cultural and individual excellence and evolutionary elitism of which one outer form has recently been termed as "Reichsfolk culture" and which in general is the exoteric Way of honour and individual excellence which lies behind Reichsfolk and kindred organizations; and by (iii) the emerging Sinister Numinous Way, *where the faculty of empathy and the ethic of personal honour are combined* with a sinister understanding in an entirely new Way guaranteed to befuddle and confuse the mundanes even more.

Questions For Anton Long
2011
https://archive.org/details/o9a-three-interviews

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III

"Honour, according to and as defined by the ONA, is a specific code of personal behaviour and conduct, and the practical means whereby we can live in an evolved way, consistent with the sinister perspective, and aims, of our Sinister, our Satanic, Way. Thus, personal honour is how we can change, and control, ourselves and live a sinister, a satanic, life. Honour not only defines our personal behaviour, and imposes upon us certain duties and obligations, but it also defines us, as individuals that is, it is an essential part of our identity, as individuals who live by the Law of the New Aeon, and it distinguishes us from the mundanes, from all those who are not-of-us, who do not belong to our kind.

Honour is what binds our ONA family; what makes our ONA family, what makes and what marks our new way of living. For us, our honour is more important than our own lives, and it is this willingness to live and if necessary die for and because of our honour that makes us strong, fearsome, and enables us to live life on a higher level than any mundane. For it is through honour through our fearlessness, our scorn of our mortal death that we come to exult in Life itself. Our honour means we are fiercely loyal to our own kind to those who, like us, live by honour and our prepared to die for their honour. Our honour means we are wary of, and do not trust and often despise all those who are not like us, who are not of our own fearsome dark warrior kind.

Our honourable duty as individuals who live by the Law of the New Aeon is to be ready, willing, and able to defend ourselves, in any situation, and to be prepared to use lethal force to so defend ourselves. Our honourable duty as individuals who live by the Law of the New Aeon is to be loyal to, and to defend, our own kind: to do our duty, even unto death, to those to whom we have sworn a personal oath of loyalty.

Our obligation as individuals who live by the Law of the New Aeon is to seek revenge, if necessary unto death, against anyone who acts dishonourably toward us, or who acts dishonourably toward those to whom we have sworn a personal oath of loyalty.

Our obligation as individuals who live by the Law of the New Aeon is to never willingly submit to any outsider, any mundane; to die fighting rather than surrender to them; to die rather than allow ourselves to be dishonourably humiliated by them.

Our obligation as individuals who live by the Law of the New Aeon is to never trust any oath or any pledge of loyalty given, or any promise made, by any mundane, and to be wary of them at all times.

Our honourable duty as individuals who live by the Law of the New Aeon is to settle our serious

disputes, among ourselves, by either trial by combat, or by a duel involving deadly weapons; and to challenge to a duel anyone mundane, or one of our own kind who impugns our honour or who makes dishonourable accusations against us.

Our honourable duty as individuals who live by the Law of the New Aeon is to settle our non-serious disputes, among ourselves, by having a man or woman of honour from among us, who is highly esteemed because of their honour and known for their honourable deeds, arbitrate and decide the matter for us, and to honourably accept without question, and to abide by, their decision.

Our honourable duty as individuals who live by the Law of the New Aeon is to always keep our word, once we have given our word on our honour, for to break one s word is a dishonourable, cowardly, and mundane, act.

Our honourable duty as individuals who live by the Law of the New Aeon is to act honourably in all our dealings with our own honourable ONA kind; to strive to be fair, and courteous, with those of our own kind.

Our obligation as individuals who live by the Law of the New Aeon is to marry only those from our own kind, who thus, like us, live by honour and are prepared to die to save their honour.

Our honourable, our Satanic, duty as Satanic individuals who live by the Law of the New Aeon means that an oath of loyalty or allegiance, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (1) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (2) by the death of the person to whom the oath was sworn. Anything else is dishonourable, and the act of a mundane."

The Code of The New Aeon: Warriors, Freedom and the Sinister Way, 114 yf [2003 ev]
https://lapisphilosophicus.files.wordpress.com/2012/07/o9a-classic-texts-part3.pdf

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IV

"Exoterically, mundanes are defined as those who are not of our sinister kind: that is, as those who do not live by The Law of the Sinister-Numen. Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions."

A Note on Some Terms, in *Magian Occultism and The Sinister Way*
https://lapisphilosophicus.files.wordpress.com/2012/08/magian-occultism-and-the-sinister-way.pdf

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"For the O9A there is "an emphasis on the personal qualities - the character - of a Satanist, enshrined in the concepts of excellence, honour and the motto die, rather than submit to anyone or anything. V Note here the emphasis on ordeals, individual development, practical achievement, and especially personal honour, a topic the ONA would expound upon in greater detail a decade later in such items as 'the code of kindred honour' but which already in the 70's and 80's formed the basis of their unique 'law of the new aeon' in contrast to how 'the new aeon' was understood by other Occultists, such as the followers of Crowley."

Developing The Mythos: The Order of Nine Angles In Perspective
https://lapisphilosophicus.wordpress.com/about-2/ona-in-perspective/

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VI

"Each individual is expected to work things out for themselves - if they can't do this, for whatever reason, they're just not suitable. This means, for example, treating all ONA material including our alleged aural traditions with scepticism, and forming their own conclusions about their veracity, or otherwise. No one tells anyone in the ONA what to believe, what to accept, what to do. There is no dogma, no ethics, only some guidance [...]

It got a little tedious answering, in private correspondence, the same questions decade after decade, so some elucidations were published, and even these like all ONA material old and new should be treated with scepticism, with each individual making their own conclusion.

Some such clarifications may even be deliberately misleading or part of some jape, or part of our mythos, and if a person *gets this* especially the mythos bit then they may well have some of the

sinister and japing and shapeshifting qualities that make them suitable for the ONA way [...]

That you and some others criticize the ONA is great. That others may laugh at us or dismiss us is OK. That's how it should be. Finally people should realize that we often enjoy having sinister fun at the expense of mundanes and even with some of our *candidates*. It's a kind of sinister game, sometimes. At other times, it's a test of mundane-ness."

Quoted in the 2012 text *Developing The Mythos: The Order of Nine Angles In Perspective*
https://lapisphilosophicus.wordpress.com/about-2/ona-in-perspective/

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VII

"For us in contrast to the mundanes it is our natural right, our evolved duty, to take control of our own lives; to be responsible for ourselves, in the immediacy of the moment and beyond. Thus, our way is the way of individual, personal, honour - of dealing with matters in our own way and directly, person-to-person.

For we know - we feel - that such self-discipline and such self-control as arises from upholding our law of personal honour is an evolution, a liberation, of ourselves, and represents the true freedom that the tyrannical systems of the mundanes do deny us and have denied us. Thus we know we feel that it is up to us, as individuals, to judge others in the immediacy of the moment; through personal knowing of others.

Thus do we scorn and reject the notion of judging others according to each and every abstraction each and every -ism and -ology which the mundanes have manufactured and which they themselves in their stupidity and their mundaneness use to judge others."

https://web.archive.org/web/20100815010202/http://nineangles.wordpress.com/2009/12/01/the-war-against-the-mundanes/

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VIII

"How many times have we said that we manipulate and test people? That we toy with them? That we enjoy japes? That we have certain standards and guidelines? Just how many times have we said that we have an aural tradition unknown to those who have not been taught it? Just how many times have we said that traditional ONA nexions, and an Inner ONA, exist, and continue to guide and test others personally?"

The Occult, the Internet, and How to Offend People
https://lapisphilosophicus.wordpress.com/about-2/who-do-they-think-we-are/

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IX

"One of the manifest errors distortions of the Left Hand Path, and of the Satanic, Magian Occultism so prevalent in the West, in the past, as still now, is its patriarchal nature and the fact that it is dominated by the de-evolutionary doctrine of so-called might is right and thus dominated by and infested with male specimens of Homo Hubris who have no sense of honour, no culture, no empathy, no arête, little or no self-honesty, little or no manners, but who instead possess a bloated ego and a very high opinion of themselves.

One might say, with some justification in my view, that this reflects our current societies that this domination and infestation in the Occult world, within the LHP and Satanism by such specimens, is mirrored by the domination of our societies by such specimens.

The view of women by many if not the majority of these male specimens of Homo Hubris is lamentable, dishonourable, uncultured, prejudiced and typical of the Magian ethos, and of the Judeo-Nazarene tradition in general."

Questions From A Rounwytha Initiate
122 Year of Fayen
https://lapisphilosophicus.wordpress.com/presencings-of-a-hideous-nexion/

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X

"The Order of Nine Angles is an esoteric association of individuals, and the emphasis of this association is on: (i) practical experience and challenges (Occult, exoteric, and amoral) and (ii) on the authority of individual judgement. Thus, for the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality. Hence the ONA by our Labyrinthos Mythologicus, our philosophy and praxis, our traditions just suggests, incites, inspires, annoys, tests, challenges, provokes, intrigues, perplexes, and (in some individual cases and if asked for) may offer some practical personal guidance. We also place no restrictions moral, legal, or otherwise on the individual nor assign any moral value to the methods, the praxis, which we suggest might lead to knowledge, insight, discovery, self-development and thence to answers to questions concerning life, existence, the Occult, and the nature of Reality. In fact, we positively encourage amoral experiences, heresy, and the transgression of accepted norms."

The Discovery and Knowing of Satan
2011
https://lapisphilosophicus.wordpress.com/discovering-satan/

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XI

"This third phase is also where, given the foundations already laid during the previous decades (as in, for example, now having a certain number of Internal Adepts), we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (i) the instinct for disliking rottenness (an instinct toward personal honour), (ii) reason, (iii) a certain empathy, and (iv) a familiarity with the accumulated pathei mathos of the past few thousand years manifest as this pathei mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history."

Geneseos Caput Tertium
(καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε)
https://web.archive.org/web/20210515121030/https://omega9alpha.wordpress.com/gct/

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Notes

{1} Satanic Letters: (i) https://archive.org/details/satanicletters-1 (ii) https://archive.org/details/satanicletters-2

{2} Both *Concerning Culling as Art* and *The De- Evolutionary Nature of Might is Right* are included in https://web.archive.org/web/20210515183754/https://omega9alpha.files.wordpress.com/2021/03/classic-o9a-texts-9.pdf

{3} https://web.archive.org/web/20210515183754/https://omega9alpha.wordpress.com/labyrinthos-mythologicus/

{4} *Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way*. e-text, 122 Year of Fayen. Included in https://web.archive.org/web/20210515183754/https://omega9alpha.files.wordpress.com/2021/03/classic-o9a-texts-9.pdf

{5} *Praxis and Theory of The Order of Nine Angles: A Précis for Critics, Neophytes, and Academics*. e-text, 2014. https://lapisphilosophicus.files.wordpress.com/2013/01/praxis-and-theory-of-the-o9a.pdf

{6} From the 122 Year of Fayen text *Presencings Of A Hideous Nexion*, https://lapisphilosophicus.wordpress.com/presencings-of-a-hideous-nexion/

See also: https://web.archive.org/web/20150925134538/https://omega9alpha.files.wordpress.com/2015/02/o9a-monette-second-edition-v3.pdf

{7} R. Parker. *O9A Esotericism: An Initiated Apprehension*, e-text, 2014. Included in https://web.archive.org/web/20210516013120/https://omega9alpha.files.wordpress.com/2014/09/o9a-enigma-v2.pdf

{8} https://web.archive.org/web/20210515121023/https://omega9alpha.files.wordpress.com/2019/08/q-a-o9a-2019-v3a.pdf

{9} Glossary of Order of Nine Angles Terms - version 5.03, https://www.scribd.com/document/518946481/Glossary-of-Order-of-Nine-Angles-Terms-version-5-03

{10} An extract from the article *A Confusion In Great Numbers*, by davidrosalesgiron88 available at: https://web.archive.org/web/20171012003451/https://praefuscusferrum.com /2017/05/21/corpus-nine-thirteen/

The article is also included in *Discovering Nexion Zero* at https://archive.org/details/discovering-nexion-zero

{11} https://web.archive.org/web/20150925134538/https://omega9alpha.files.wordpress.com/2015/02/o9a-monette-second-edition-v3.pdf

{12} "Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement [...] Whitehall sources said the RICU operation was set up to build a case for banning ONA, which is considered by some to be the most extreme far-Right network in the world. Established in Britain in the 1960s, a leaked report from the US National Counterterrorism Center last month said ONA was suspected of 'exacerbating' conflicts among racially or ethnically motivated violent extremists." Mail on Sunday, 2 January 2021

{13} (i) https://nypost.com/2021/08/26/fbi-funded-neo-nazi-book-publisher-court-docs-reveal/ (ii) https://www.jpost.com/diaspora/antisemitism/fbi-paid-over-100000-to-neo-nazi-for-insider-info-report-677938

The person - an agent provocateur by any other name - was paid over $78570 between 2018-2020. As part of the FBI psyop he was associated in the public eye with the O9A and mistakenly rumoured to lead an American O9A "chapter" or cell. He was the source of disinformation and lies, believed by anti-fascist crusaders in Britain and around the world, about the O9A: disinformation and lies such as the O9A was misogynistic and condoned deeds such as rape and paedophilia. The agent provocateur, and the books he and his wife published with finance from the FBI, apparently convinced some members and supporters of groups such as AtomWaffen that such dishonourable deeds, and misogyny, were acceptable.

It was no surprise to us - we, on our individual journeys along the O9A Seven Fold Way - that (i) such an agent provocateur was recruited and well-paid to spread lies and disinformation about, paid to discredit, the O9A, and (ii) that anti-fascist crusaders and others believed such lies and disinformation. No surprise, because the O9A was and is a genuine modern heresy given its Aeonic use of the causal form of National Socialism (via "Insight Roles" and otherwise), its avowal that the Shoah was a modern myth, its opposition to modern and ancient Magian causal abstractions and its assertions that, (i) historically, Satan was the archetypal adversary, and the main opponent, of those who regarded themselves as "chosen" by their God, and (ii) that a satanist was someone who was an adversary of such "chosen ones" and of their ideas and myths, and (iii) that patriarchy should be opposed and replaced by a balance of masculous and muliebral involving a respect for and equality regarding women, a balance presenced in one way by the many Sapphic O9A nexions who associate themselves with O9A philosophy.

{14} The well-financed anti-fascists produced three so-called "reports" between 2019 and 2021 in which they repeated and embellished the lies of the FBI agent provocateur; issued press statements containing the lies and embellishments which were uncritically quoted in the media; had journalists repeat the lies and embellishments, and retained the services of several British politicians who not only repeated the lies and embellishments but who also lobbied for the O9A to be outlawed and its literature declared illegal.

In respect of the lies and embellishments see, for example: (i) *A Guide To Lies And Disinformation About The O9A* in *The Truth About The O9A* available at https://archive.org/details/truth-about-the-o9a and (ii) *Exposing Twelve Basic Errors,* in *Omega9Alpha: Episteme,* available at https://archive.org/details/episteme-v1 and (iii) *The Sinister Tradition In The Real World,* also in *Omega9Alpha: Episteme*.

{15} In July 2020 the Board of Deputies of British Jews vice-president Amanda Bowman said "Now is the time for the Government to go further and ban the far more dangerous Order of the Nine Angles." https://jewishnews.timesofisrael.com/community-leaders-urge-uk-to-ban-far-right-group-order-of-nine-angles/

{16} Tore Ahlbäck & Björn Dahla, *Western Esotericism*, Donner Institute, 2008

{17} Mail on Sunday, 2 January 2021

{18} https://www.thejc.com/news/uk/home-secretary-urged-to-ban-nazi-satanist-group-that-vows-to-combat-jewish-influence-1.50156

{19} https://www.hopenothate.org.uk/2021/04/19/atomwaffen-order-nine-angles/

{20} See for example *A Guide To Lies And Disinformation About The O9A* in *The Truth About The O9A* available at https://archive.org/details/truth-about-the-o9a

Appendix I
The National Socialist Code

The word of a man or woman of honour is their bond - for when a man or woman of honour gives their word ("On my word of honour...") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person's honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man or woman of honour is prepared to die - if necessary by their own hand - rather than suffer the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are - that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour.

A man or woman of honour treats others courteously, regardless of their culture, religion, status, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied. A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

A man or woman of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

°°°

Source:
https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf

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O9A: Termination

Not that long ago a colleague coined an appropriate phrase: "the O9A was a Frankensteinian monster". In effect, what later become known as the O9A began as an experiment, as a political and neo-nazi 1970s covert honeytrap to advance the cause of National Socialism and thus spread such modern heresies as 'historical revisionism' in relation to the Shoah. Furthermore, individuals were personally recruited for this covert group.

The monster was therefore, at least initially, an extension of the political extremism of its creator, with that hubriatic creation error compounded in the 1980s by its creator, or possibly by one of his followers who had assumed the role of 'Anton Long', embedding in this monster the 'principle of the authority of individual judgment' which in practice meant:

> "that anyone can interpret O9A esoteric philosophy in whatever way they want and establish their own nexion which propagates that interpretation with there being no 'authorized' version of O9A philosophy and no person or nexion claiming to 'officially' represent the O9A." {1}

It also meant that anyone could, remaining 'officially' unchallenged, describe themselves as O9A/ONA, found an O9A nexion (or Chapter) and propagate their own interpretation or version of O9A esoteric philosophy and praxis. There was therefore a move away from the personal recruitment of the 1970s and 1980s, exemplified as such recruitment was in texts such as *Playing The Sinister Game* where the traditional way was described as

> "clandestine personal recruitment by someone already involved with the ONA who would, over a period of time, get to know the prospective candidate and, if thought necessary, have a friendly private investigator check out their background. If deemed suitable, the candidate would then be given some practical tests – some physical challenges, and also some amoral challenges which often involved them undertaking some so-called 'criminal' activity, with thieving from and burglary of the dwellings of chosen and tested marks [mundanes] often being used. Then, if the candidate was successful, they would be invited to meet one or more members who would judge them for suitability.
>
> Only after this lengthy process would they be invited to become part of an established ONA group/Temple /nexion. In this traditional way, the candidate was either: (i) recruited because of their character, or because of some skill or ability they possessed, or because they were already known to or related to someone already involved in the ONA; or (ii) the candidate themself had sought to find someone involved with the ONA or sought to find an ONA group/nexion/Temple, and had succeeded, despite the obstacles placed in their way." {2}

These basic errors were further compounded post-1992 by some self-described O9A adherents using the Internet to spread their version or interpretation of O9A esoteric philosophy and praxis, leading to what has been described as an anarchic, leaderless, O9A subculture. {3}

This move away from personal teaching together with having an internet presence and an embedded 'principle of the authority of individual judgment, was the *coup de grace*, and led, in the matter of the O9A, to the production and dissemination of 'black propaganda' {4} by State agencies whose remit included antagonism to National Socialism and such modern heresies as 'historical revisionism' in relation to the Shoah, and which antagonism, often backed by criminal law, is now part of the fabric of all Western Nation-States.

The view of a few individuals who, having undertaken the 3-6 month Rite Of Internal Adept {5} and still associating themselves with the O9A, was that such 'black propaganda' formed the basis for the post-2018 public perception of the O9A, as disseminated in the narrative by such government-sponsored policy groups as The Institute for Strategic Dialogue; The Counter Extremism Project; The Center on Terrorism, Extremism, and Counterterrorism; and The Combating Terrorism Center. {6} These few individuals attempted to present what they regarded as the 'authentic' O9A by means of citing primary sources and also by analysing recent (2023-2024) academic articles about the O9A. {7}

However, their means to convey their message are miniscule compared to the resources available to such policy groups and the State agencies involved, with their literature almost certainly sooner or later to be banned and removed from the Internet because deemed to be one of more of the following: as “inciting hatred”, and/or as “supporting a hate group”, and/or in the case of National Socialism and 'historical revisionism' as a criminal offence, with a 'judicial notice' in force in several countries which states that the Shoah "cannot be doubted" because it is a well-established fact; which 'judicial notice' is entirely based on the fallacy of appeal to authority. {8} Which principle of "cannot be doubted" because it is a well-established fact is a negation of Western jurisprudence where the onus of proof, using probative evidence, is on the Prosecution not on the Defence and where such probative evidence can and should in the interests of fairness be challenged.

All of which has led some modern hermeticists to conclude that:

> "supra-personal engagement with the external world such as via the modern medium of the Internet is catastrophic, and that the traditional centuries-old way of the hidden transmission of our esoteric philosophy, our praxis of seeking of Lapis Philosophicus, from individual to individual is wisdom personified." {9}

Which is why the Order of Nine Angles/O9A has been terminated by them, existing now only as a ghost-story, an evil

archetype, a narrative based on Black Propaganda, used by State-entities as one means to embed their zeitgeist into the collective unconscious.

Rufus Malisius
2024

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{1} *The Paradox Of The O9A Authority Of Individual Judgment*, included in *Abandoning The Order Of Nine Angles*, e-text, 2022.

{2} *Playing The Sinister Game* is included in Part Three of *The Seofonfeald Paeth*, e-text, second edition, 2019.

{3} *Order Of Nine Angles Subculture: A Complete Guide*, e-text, 1520 pages, 2022.

{4} Black Propaganda is material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State- entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan, qv. https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm

In the matter of the O9A, Black Propaganda was produced by an American agent provocateur called Sutter and included a vile book titled Iron Gates; literature produced and distributed on behalf of his self-described O9A chapter the 'tempel ov blood'; meetings and discussions with members of the neo-nazi group AtomWaffen; discussions on-line and by e-mail with others using his real name and a variety of pseudonyms, and which discussions included some self-described supporters of O9A philosophy such as the pseudonymous Chloe of the self-described O9A nexion WSA352 in California.

The main themes of Sutter's post-2014 'black propaganda' were inciting terrorism against Western governments, especially America; inciting and supporting misogyny, sexual abuse, and rape; supporting 'accelerationism', the patriarchal ethos and in particular the principle of 'might is right'.

Between February 7, 2018 and 2020 Sutter was paid the sum of US$78,133.20 plus expenses of $4,378.60 by the FBI, as described in Case 2:20-cr-00032-JCC, https://archive.org/download/kaleb-cole-august-13-2021-motion-to-suppress_202307/kaleb-cole-august-13-2021-motion-to-suppress.pdf

{5} The Rite is described in Appendix Two. See also *Diary of an Internal Adept*, included in *Order Of Nine Angles Subculture: A Complete Guide*, e-text, 2022.

{6} The narrative is described by those few individuals still associating themselves with the O9A in the *Allegations About The Order Of Nine Angles* and the *Allegations And A Modern Myth* chapters of *Allegations, Academia, Occultism, And A Modern Myth*, e-text, 2024.

{7} qv. the *Academia And The O9A* chapter of *Allegations, Academia, Occultism, And A Modern Myth*, e-text, 2024.

{8} The fallacy is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects. Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollaries of the appeal to authority are personal research by scholarly means of a subject using primary sources, and probative evidence presented in a Court of Law.

{9} *A Difficult Learning*, e-text, qv. Appendix One.

Appendix One

A Difficult Learning

Positive things are apparently emerging from the narrative which the mass media has deluged the public with since 2018 based as that narrative is on Sutter's FBI paid-for black propaganda and the individuals he incited and conned and entrapped as an FBI agent provocateur such as in AtomWaffen and in the case of Ethan Melzer. {1}{2}

It has revealed, for instance, the loss of that moral compass which once, in pre-MassMedia times, guided many Western governments, their civil servants, their employees, their law enforcement agencies and their 'security services'. Now those agencies and 'security services' employ black propaganda, {3} agent provocateurs and journalists to not only discredit groups and individuals they deem to be a threat but also manufacture 'enemies of the State' since nation-States need such enemies to unite their peoples in hatred and prejudice. A recent example of such enemies for most Western States is Russia and its current President against who they engineered and support a proxy armed war and have imposed harsh sanctions as if to divert the attention of the hoi polloi away from the catastrophic failure of their invasions of and occupation of Afghanistan and Iraq which resulted in the deaths of hundreds of thousands of people.

It has revealed, more importantly for we esotericists and hermeticists, three things:

1. That supra-personal engagement with the external world such as via the modern medium of the Internet is catastrophic, and that the traditional centuries-old way of the hidden transmission of our esoteric philosophy, our praxis of seeking of Lapis Philosophicus, from individual to individual is wisdom personified.

2. That the example of the O9A reveals the error of:

    (i) the japes, deceptions, tests, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;

    (ii) using Occult rituals and ceremonies in general, and of using all types of sorcery;

    (iii) using so-called Insight Roles;

    (iv) using the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;

    (v) using Satanism, however defined or presenced;

    (vi) positing a goal of seeking to presence a New Aeon and of trying to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult.

3. The truth, the reality, of the Aeonic perspective with its understanding that all current abstractions and entities, from States, governments, their laws, to their security agencies, to their narratives, will wither and die and be replaced; just as all archetypes, every mythos and all religious, political and ideological causal forms have a limited life-span.

There has thus been a difficult learning, for a few.

K.S.
2023
v.1.09

{1} For Sutter as agent provocateur see his admission in US Court document CR20-032-JCC at https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

{2} "At the direction of the FBI, the CS [confidential source] used the Messaging Application to, among other things, exchange direct messages with Melzer, and participate in two group chats affiliated with the RapeWaffen Division Channel [and who] provided information and assistance to the FBI. The CS may be compensated in the future for actions taken in connection with this law enforcement directed investigation."

Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

For his work for the FBI between 2018 and 2020, Sutter was paid US$78,133.20 plus expenses of $4,378.60, qv. https://www.scribd.com/document/606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

(3} Regarding FBI 'black propaganda' in the past, qv. https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm

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Appendix Two

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by

fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

This item is in the Public Domain

Why The O9A Is Dead And Buried

The Death

The Order of Nine Angles (O9A, ONA) was killed by the 'black propaganda' {1} produced by paid FBI asset Joshua Sutter {2} who spread that propaganda in person, by means of his fake O9A chapter, the so-called Tempel ov Blood, by his FBI supported infiltration of the neo-nazi group AtomWaffen, {2} and by books such as the vile 'Iron Gates' published by his Martinet Press, many of which books, such as The Devil's Quran, were written by authors contracted and paid by the FBI such as the University Professor, fluent in Arabic, who wrote The Devil's Quran.

Beginning in 2018 with the article *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground*, the Media and antifascists in Britain and America described the O9A in terms of Sutter's propaganda, repeatedly accusing the O9A of condoning and inciting misogyny, rape and child molestation, as well as murder and terrorism. Their accusations became the Establishment {3} orthodoxy regarding the O9A, a part of which "anti-O9A narrative" was based on the fallacies of (i) illicit transference and (ii) argumentum ad verecundiam. {4} In the case of argumentum ad verecundiam using a few examples of individuals – who were either self-declared adherents of the O9A or alleged to be "members" of the O9A {5} – as representative of O9A beliefs and practices.

The widespread repetition of such accusations by the Media and others, the use of such fallacies, and the general failure to cite O9A primary sources {6} – which did not support the accusations – meant that people in general, politicians in particular, and even most academics, accepted the manufactured anti-O9A narrative without question.

Furthermore, the anti-O9A narrative has led politicians and others, including law enforcement agencies and government sponsored 'policy groups' such as the Counter Extremism Project, to support the call for the O9A and its literature to be banned/proscribed and treated like al-Qaeda.

The Burial

The Order of Nine Angles was finally buried by the Oxfordian TWS Nexion – the Inner or Falciferian O9A – in August 2022 publishing their 45 page text *Abandoning The O9A* which in chapters such as *Desertam Indefensamque* explained why they developed their own new and non-Occult hermetic tradition.

The cruxes of their reason were: (a) the O9A principle of the authority of individual judgment which meant "that anyone can interpret O9A esoteric philosophy in whatever way they want and establish their own nexion which propagates that interpretation with there being no authorized version of O9A philosophy and no person or nexion claiming to officially represent the O9A," and (b) that based on their experience and learning they considered the following to be unnecessary for or detrimental to, or no longer relevant in, a hermetic pursuit of Lapis Philosophicus:

(i) the japes, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;

(ii) Occult rituals and ceremonies in general, and all types of sorcery;

(iii) Insight Roles;

(iv) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;

(v) Satanism, however defined or presenced;

(vi) the complexity of Anton Long's labyrinthine esoteric philosophy;

(vii) the goal of seeking to presence a New Aeon and to change what-is – such as society or societies – by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult.

Conclusion

While a few stalwarts have over the past two years continued to publish items which, using ONA primary sources, debunk the Establishment anti-O9A narrative and expose the use by its manufacturers of the fallacies used in constructing it, {7} they are fighting an already lost temporal war, with their debunking items almost certainly sooner or later to be banned and removed from the Internet {8} because deemed to be either "inciting hatred", and/or "supporting a hate group", and/or "useful to terrorists" and thus with possession of such literature a criminal offense as per current legislation such as section 58 of the United Kingdom Terrorism Act of 2000.

Haereticus The Younger
May 2022
v.1.05 (revised 2023)

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{1} 'Black propaganda' is material which does not appear to be propaganda; whose real origins are concealed; which is misleading or designed to discredit, and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State-entity.

Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan, qv. https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm

{2}

i) As paid FBI asset: US Court document CC220-cr-00032-JCC at https://www.scribd.com/document/606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

ii) Infiltrating AtomWaffen: US Court document CR20-032-JCC at https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

{3} By 'the Establishment' is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social.

The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of the Establishment, with the orthodoxy of the current Western era including the *idée fixe* that multiculturalism is 'good' and that those who oppose it are 'bad'.

{4}

i) Fallacy Of illicit Transference generally refers to the Fallacy of Composition which is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization. As used against the O9A the fallacy is usually of the form: "x number of individuals – greater than 2 but less than 20 – who claimed to be O9A members, or who are alleged by others to be O9A members or associated with the O9A, have been convicted of the crime of terrorism/murder/rape/paedophilia which 'proves' that the O9A supports/incites such crimes."

What is ignored is the fact that "it is likely that the global total is over two thousand associates of the Order," Connell Monette, *Mysticism in the 21st Century*. 2013. Sirius Academic Press, p.89.

ii) Argumentum ad Verecundiam. Also known as the Appeal To Authority. This is when someone, rather that undertaking their own research using primary sources, reproduces or references what others have said or written about a matter or person because they believe or claim that those others are 'reliable sources' or authorities on the matter.

{5} It has been claimed that the O9A, correctly understand, is an esoteric philosophy, expounded by "Anton Long" in writings between 1976 and 2012, that post-2012 has developed into a subculture and therefore does not have and never has had and cannot have any members.

{6} The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired.

If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies – such as argumentum ad verecundiam – then their conclusions are also not scholarly.

It has been argued that primary sources in the matter of the O9A are the writings authored and published by Anton Long between 1976 and 2012 which have his name attached to them. The writings of Anton Long published between 1976 and 2012 include: (i) the typewritten collection of MSS published under the title 'Naos: A Practical Guide To Modern Magick'; (ii) the two volumes of typewritten facsimile letters titled 'The Satanic Letters of Stephen Brown'; (iii) the four novels of The Deofel Quartet: (a) Falcifer, (b) Temple of Satan, (c) The Giving, (d) The Greyling Owl; and (iv) the texts signed Anton Long in the two compilations (a) *The Definitive Guide To The Order of Nine Angles:Theory and Praxises* (seventh edition) and (b) the 2012 archive – under the title *The Order of Nine Angles: Five-Dimensional Dark*

Sorcery – of the now defunct nineangles dot info website.

All these writings by Anton Long, which amount to thousands of pages, have been publicly and freely available since 2015 and were still available as of May 2023.

{7} Among their recent items are: i) The O9A And Academia, 2023; ii) The O9A Side Of The Story: 2018-2023; iii) The O9A And The Cræft Of Research; iv) Wikipedia, Establishment Propaganda, And The Order Of Nine Angles; v) A Question Of Logic.

{8} Editorial Note: qv. the removal of the thormynd15 a/c from the X (formerly Twitter) social media platform: https://theo9away.wordpress.com/2024/10/12/more-censorship/

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